Gordon, M. L., 1–218

Gordon, Mrs. Agnes D., 219–223

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M. L. Gordon
1—218

Kyoto, Jan 3d 1890

Rev. N. G. Clark, D.D.

Dear Dr Clark:

The *Com. ad Interim* have voted to ask the Board for $500 for the purchase of land in Tottori, and to authorize the Treasurer of the Mission to advance the money— the telegram "Rowland Tottori" seemed sufficient authority for this course. The Okayama brethren will write you the details. The Mission are I think a unit on the question—

We also ask for $100. to fit up the house known as "No. 26" Osaka for Dr J. T. Gulick's residence. This sum seems absolutely necessary even for the temporary occupancy of the house. Those who have examined it think it will have to be entirely rebuilt at an early day.

Our Com. has also authorized our Publication Committee to give one set of our own publications to such *bukwai*, or local associations, as may desire them to lend among Evangelists. I suppose we are authorized to take this action without reference to Boston; but I report the matter to you—

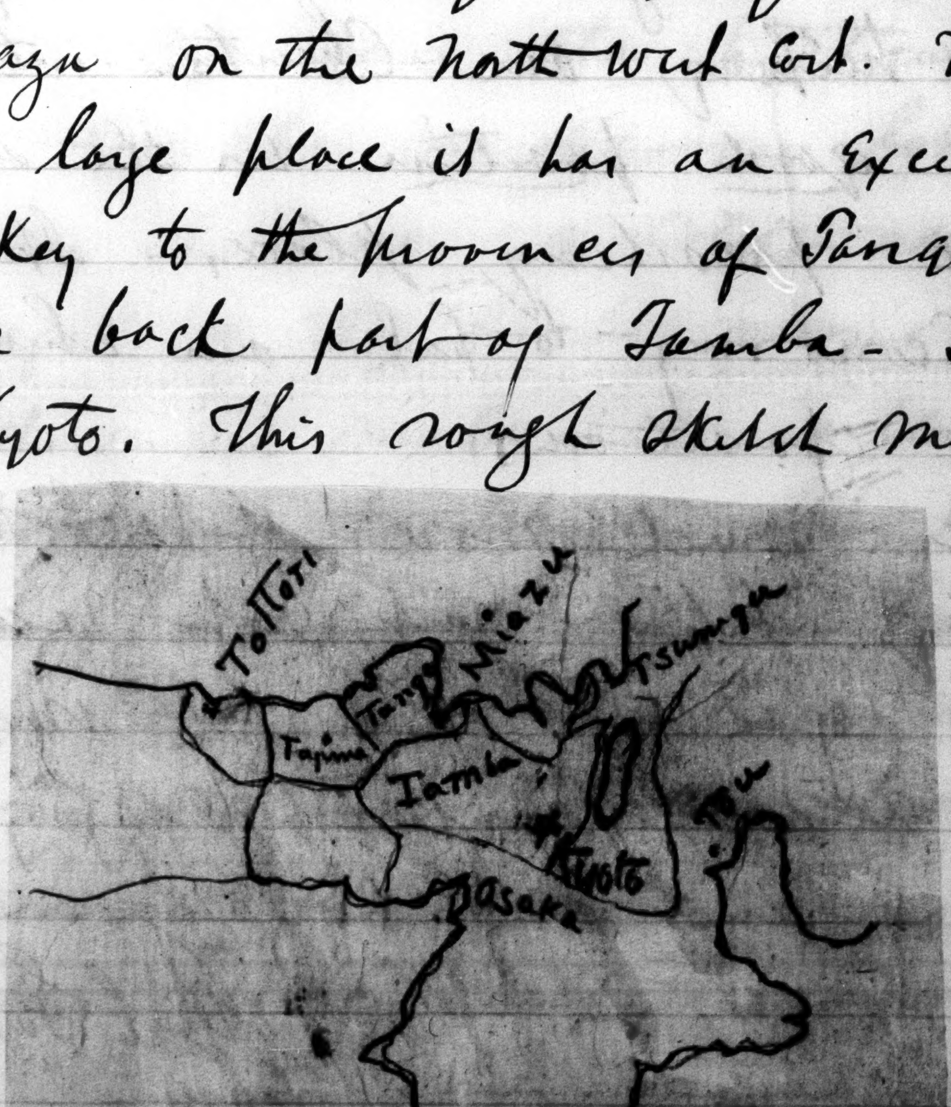
Yours of the 5th in reference to the occupancy of Kyoto by Presbyterians and Episcopalians is at hand. I think it would be extremely unwise for the Board to protest against this action on their part. Kyoto is the third city in Japan. We cannot expect to hold it for ourselves alone. Moreover their coming here has already resulted in good & will yet result in doing more good— It has stimulated our Christians to the appointment of a large Com. for City Evangelization. This Com. has had a Conference with a similar Com. from the Station & another meeting is to take place on Monday next. I verily believe there will be more members in our own churches in a year from now than there would otherwise have been— If the Episcopalians only behave themselves, all will be well.

Does Edwd Abbott accept the bishopric? If so would it not be well for you to see him before he comes out?

The Pres. have not yet begun work. Mr. Porter who is coming will give us no trouble I think. No Episcopal missionary has removed here yet - Even the Pres. may not succeed in getting a pass -

Mr. Kozaki in "The Christian" newspaper reports 3100 additions to the churches in 1889 as against 4700 in 1888, & 4300 in 1887. These returns are confessedly incomplete, but he thinks them sufficiently accurate to show a considerable diminution in the rate of increase. He gives as the reasons for this 1. The attempted union of the Kumi-ai and Itchi churches with its discouraging failure. 2. The absorption of the minds of the people in political questions, viz. the promulgation of the new Constitution this year, the revision of the treaties, and the opening of the national assembly next year - 3. The Conservative reaction against the wholesale adoption of foreign ideas, ways, &c. This reaction, as I understand it, is not anti-Christian, nor even is it against foreigners; these are but incidental features of the greater prominence given to Conservatism in general- Pending the revision of the treaties there is a decided ~~some~~ increase~~d~~ in the strictness of the passport regulations; there is a somewhat less-urgent demand for female Education; there is also less desire for association with foreigners on the part of the non-Xn upper classes. Otherwise our position is-speaking of our situation here in Kyoto- just the same- It is even more favorable in some respects. Thus we were this year-along with the Officials of the City- invited to a New Years reception, the Governor taking us individually by the hand. The new Minister for Foreign Affairs, Viscount Aoki, has a German wife. It is he who sent Mr Isi the money for his European trip. I have just heard that ~~H.~~ N. Okabe, a baron I think, has been made vice-minister for For. Affairs- He is a Christian converted in Springfield Mass. at one of Mr. Moody's meetings about ten years ago. I think he consulted you then in regard to going back to Japan at once. Though not a zealous Xn he has occasionally attended Mr Kozaki's church -

I hope that Exaggerated ideas as to the Extent of this "reaction" will not delay reinforcements. Our work in several places is greatly *suffering* for lack of men & women. Maebashi needs some one to help Miss Shed who ought not to be there alone another week. Miss Colby ought to be relieved and go home not later than June - The pastor of our one church in Tamba was here the other day urging our occupancy of Miazu on the North West cst. Though not a very large place it has an excellent position & is the key to the provinces of Tango, Tajima, and the back part of Tamba - It is 90 miles from Kyoto. This rough sketch may aid you:



there is practically no Xn work going on there aside from our one church, and an Evangelist from Kobe in the western part of Tamba. Tango & Tajima are practically almost literally untouched. Make the station double its present force and we can still put twenty missionaries in good positions within the next six months –

There is a point just here that Dr Smith touched on in his introduction to last year's Reports. We ought to do something in the way of helping our Christians to get land in good position in the several cities for preaching places – It is the worst economy to put our churches in poor positions

There is much more that I would like to say but I must not weary you. Wishing you a N. year of improved health and uninterrupted joy in yr work I am very truly yours

M. L. Gordon

Kyoto – Jan 3 – 1890
Rec'd Jan. 29

Kyoto, Jan 16th 1890

Rev. N. G. Clark, D.D.

Dear Dr Clark:

The Com. ad Interim have passed the following: "Voted to send an urgent request to the Pr. Com. for an appropriation of $300 to fill up the remainder of the pond on the land lately bought for the Kobe Girls' School"—

I presume Mr. Atkinson will write you the particulars of this need. As the neighboring lot is filled up ours becomes a catch-all for the drainage of the lands above— Even now there are malarial influences felt by those in the School— Miss Radford is spending a few weeks in Kyoto for her health, partly to avoid these influences— It may be that the filling up of the pond will not wholly remove them; but that it would greatly help we are all agreed.

Truly yours

M. L. Gordon

Kyoto, Jan. 16. 1890

Rec'd Feb. 12

Kyoto, Jan 25th 1890

Dear Dr Clark:

Our Com. ad Interim have voted "to authorize the transfer of the unused appropriation for repairs and improvements on the "Albrecht house" Niigata, to the Nagaoka house fund for similar purposes"—

I have just attended the ordination of Pastor Tomioka over our Tamba church. I will try to prepare a somewhat extended account of this interesting service for the next mail—

Our hearts are overwhelmed by the death of our beloved brother Neesima— He went to Tokyo in November to work for the University Endowment fund. Owing to the unsettled condition of political affairs he could do but little at first. Later he succeeded in greatly interesting Count Matsugata, Minister for the Treasury, in the University, and was unwilling to return until something definite was accomplished— He caught a severe cold and went to Oiso not far from Tokyo.

One of our teachers ~~saw~~ visited him there about a fortnight ago. When he urged him to come home where he could have more comforts Mr Neesima made the characteristic reply "I have here a debt of at least $20.000 and I cannot leave till it is paid." //

I will write further after the funeral.

Yours truly
M. L. Gordon

Kyoto Jan. 23, 1890
Rec'd Feb. 18

Neesima

4

Kyoto, Jan 25th 1890

Dear Dr Clark:

I am glad to add a word of approval to Dr DeForest's excellent and characteristic letter. It seems to me to be a great mistake to make Tokyo different from other stations. I think if the Com. were on the ground they would see that their reasons for this exceptional action are not as strong as they seem to be. With all the work being done by the large number of missionaries resident there (and most of them are either in special work or make Tokyo a center for their main work outside) Tokyo is still a most inviting field for direct mission work. I will speak of one thing only. Mr. Ise will take up direct work for students. One of our theological students has just been asked to become ~~the~~ General Secretary of the growing Y.M.C.A. of Japan. His head quarters will be in Tokyo. Now a worker such as we hope Mr. White is to be, put alongside of these two men in work for students would be of incalc

[illegible] a woman [illegible] Tokyo

Kyoto Jan 25, 1890

help to the cause of Christ, not to speak of the narrower view as to how much he might do to turn them toward the ministry of our churches -

I do not see how the argument from Comity has force while we have three churches there, and while the Presbyterians are asking us to come -

Again, Excellent as is the thought of your own that we occupy Maebashi it is a question whether in Mrs. White's delicate state of health they could go to such a station

I am very truly yours

M. L. Gordon -

Kyoto, Jan. 25, 1890
Rec'd Feb. 18

White

P.S. I have written Dr Griffis saying that while the result may prove that the Shawmut St Church has done a wise thing in sending out Mr. Koyano and supporting him for a year, support for a longer period would probably interfere with his relations to his Japanese brethren. It might also Embarrass him in his work. Only a few weeks ago while one of our students was speaking in a public meeting, a man shouted out "You get foreign money for your preaching."

Kyoto, Feby 19th, 1890.

Rev. N. G. Clark, D.D.

Dear Dr. Clark:

I have the following to report from the Com. ad Interim.

1. Voted to ask the P.C. for an immediate grant of $2500. for a second lot and house in Tottori-- for the use of the ladies.

The Okayama station will write you of this need.

2. Voted to ask permission for Mr. Atkinson and family, and Miss Radford to go to the Hokkaido for health next summer.

I enclose the certificates of the Physicians in the case, which I presume they will back up by letters to you. Miss Radford has hardly been well since she arrived in Japan.

3. Voted to ask for $200, the usual allowance for furniture, for Misses Meyer and Bradshaw.

This is on the understanding that they actually go to house-keeping. Ipresume the Sendai friends will write you about it. With the condition made I believe it is the usual action of the Board.

With kindest regards I am truly yours

M L Gordon

Dr. M. L. Gordon.

Kyoto, Feb. 19, 1890.

Rec'd Mar. 17.

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Com. ad int—

{Meyer
{Buddhism

6

Kyoto, Feb. 20th, 1890.

My dear Dr. Clark:

Yours in which you promise to do what can to get some help for Mr. Harada, now in New Haven, has been received. I am very much obliged to you, and hope you will be successful.

You will remember that the original plan was for two teachers to go at the time Mr. Morita went, but that the trustees decided to send only one then. They will probably decide to send another the coming summer and we hope you can make the same arrangements for him that you have made for Mr. Morita.

I just hear of the practical failure of one of the Girls' ~~Schoo~~ Schools of Osaka, one under Presbyterian management. I have no accurate knowledge of the facts; but it seems to have resulted, in part at least, from having ladies in charge who were not well acquainted with the language and people.

It seems to me that we need to exercise care on this point. The Japanese are growing more and more critical of our Girls' Schools, and for ladies not acquainted with the language to assume serious responsibility is quite hazardous. What was wise in the high tide of popularity, may be unwise as other schools arise and people grow more critical. I hope you will impress this upon any new ladies whom you may send out.

With the warmest sympathy with you in these days of trial and anxiety, I remain yours truly

M. L. Gordon

Kyoto, Feb. 20, 1890.
Rec'd Mar. 17

Kyoto, Feb. 20, 1890.

My Dear Dr. Clark:

Yours in which you propose to do what [illegible] can to get some help for Mr. Harada, now in New Haven, has been received. I am very much obliged to you, and hope you will be successful.

[illegible] to meet the [illegible] Doshisha want, but that the trustees decided to send only one there. They will probably decide to send [illegible] and we hope you can make the same arrangement [illegible] in that you have made for Mr. Harada.

There has been quite a general falling off of the Girls' Schools [illegible] under Presbyterian management. I have no accurate knowledge of the facts, but it seems to have resulted, in part at least, from having ladies in charge who were not well acquainted with the language and people.

It is possible that we need to exercise care on this point. The Japanese are growing more and more critical of our Girls' Schools, and for ladies not acquainted with the language to assume serious responsibility is [illegible]. What was wise in the high tide of popularity may be unwise as other schools arise and people grow more critical. I hope we will impress this upon any new ladies [illegible] sent in.

With the heartiest sympathy with you in these days of trial and anxiety, I remain, Yours truly,

M. L. Gordon

Kyoto, Feb. 20, 1890.
Rec'd Mar. 17

If a move is to be made in the direction now is probably the time – in Japan

Kyoto, Japan, March 4th, 1890.

Rev. N. G. Clark, D.D.

Dear Dr. Clark:

The secretary of our Station will write you in regard to our action suggesting to the Board that it utilize the interest in Japan awakened by the death of Dr. Neesima to secure an endowment of $100,000 for the collegiate and theological departments of the school. I wish to add a word on this important subject.

The Board is now giving an annual grant of several thousands of dollars to the Doshisha. We should not perhaps ask an increase of this for the Collegiate department; but we shall be wanting money for our theological dept. We have now no Japanese professors in that dept, but it is very desirable that we should have. Moreover as you well know Mr. Yuasa and Mr. Harada now in New Haven will soon be amply prepared to take up that work so that the question of their salary will soon be a very practical one. As we charge no tuition to the theological students there is no income from that dept. to pay Jap. professors/so that we shall be compelled to look to the Board. This will really be economical for the Board for it will make the number of the more expensive Am. missionaries needed as teachers in the school less. But it will increase the amount needed annually for the Doshisha, for the salaries of the missionary teachers does not come under that head. Hence our thought is that if you could get from Dr. N's friends a fund of $100,000

Kyoto, Feb. 20, 1890.

it would be a great relief to the Board's treasury. If a move is to be made in this direction now is evidently the time— The Alumni of the school have asked us to make such a request to you and you will be glad to know that they have proposed to themselves the task of raising in Japan $5,000 for a theological hall to be a memorial to Dr. Neesima.

They asked that Dr. Davis be sent home to work for this fund; our thought is that Rev. E. G. Porter be secured to canvass for it. When here he expressed the opinion that such a fund could be easily raised.

Are there not men who would give now who might not give under other circumstances? We hope there are, and that the Board may deem it wise to authorize this attempt.

Very sincerly yours

M. L. Gordon

Kyoto, March 4, 1890

Rec'd March 31

No.

Endowment

8

Dear ~~Friends~~:

It has just been my privilege to attend an ordination service which you may be interested in. It was the ordination of the first pastor over the church in the province of Tambawhose nearest border is twelve or fifteen miles northwest of Kyoto. Let me briefly recall the history of this "Church in the Mountains".

About ten years ago a young student in our Doshisha school(now a well-known pastor) became a Christian, and in his vacation he told to his friends in Tamba what he had found in Christianity. Of all who heard him only one man showed then more than a passing interest. This man ,however, proved to be not only the good ~~seed sown in good~~ ground into which the first seed fell; he became also a fruit-bearing seed. At his invitation students and teachers from our school have gone their from time to time and spoken here and there in private houses and shibai-goya(theater-barns), and helped in various ways; but he is the one man who has been there through it all, and doing more than anyone else. This Mr. Murakami has really stood for Christianity there in all these years, so that as one of the Christians has said ,to avew to a stranger that you are a Christian is to call forth the inquiry: "Are you Murakami?"

The work here though gradual in its development has not been without its specially interesting personal points. Thus the man I have spoken of was at first connected with a sake brewery, and as I write I recall two others who have given up the same business. I recall also a well-known drunkard who has for years led a sober life; anotorious gambler who to the joy of his family has given up his games; one young man is now a member of the Imperial Guard; and more than one young man is now in our school preparing to preach Christ

au The church numbers 156, of whom 85 are males. They are largely farmers and merchants; but school teachers, physicians, etc. are well represented. The principal of one grammar school; two teachers in another, and an earnest enquirer in a third ,indicate the class of people reached. The State'S Attorney for the district is an earnest inquirer; his wife and daughters ,Christians. 9-8

The field of the church is 35 miles long. One lady of over 70 walked 22 miles to this service. They have 12 places where meetings are regularly held; three small church buildings, and two rented ones The church is divided into five companies ,each with a leader. Each company pays the expenses of its local meetings. The Church contributions are 26,60; the pastor's salary #17 silverThe church is entirely self-supporting : The pastor is Mr. Tomioka, a graduate of our school. He was at first bitterly opposed and persecuted by his father who is here at the ordination. Mr. Murakami is now an evangelist of the church, working in the "regions beyond". The church pays 4/10 of his salary ~~[illegible]~~ 6/10. It is very strengthening to one's faith to see such a work as this!

Yours sincersly

M.L.Gordon

Rec'd Mar. 17, 1890.

Ky

Jacob Stewart.

Kyoto, Japan, Mch 18th, 1890.

Rev. N. G. Clark, D.D.

Dear Dr. Clark:

I have several items to report from the Com. ad Interim, nearly all of which are of a discouraging character.

1) 1. Voted to authorize Mr. White to take a trip of inspection to Ise at Mission expense.

(8) 2. To authorize the immediate return to Montreal of Miss Radford, the Treasurer to advance the necessary funds.

3. To authorize the immediate return of Mr. Bartlett to America.

4. To authorize Miss Richards to take a trip to Shanghai for her health.

(9) In regard to the first Mr. and Mrs. White are thinking so seriously of going to Tsu that the Com. were glad to authorize this visit. Mr. Newell thinks the need in Niigata is greater than the need of any new field can be, and I am inclined to agree with him. But I doubt very much whether Mr. White would feel like taking his wife there in view of the condition of her health. Tsu is a much milder climate and as it will soon be connected with Kyoto and Osaka by rail it will be quite a desirable place.

In the last three cases we had ~~a~~ certificates from two physicians as to the wisdom of the action and so had a plain though unpleasant duty to perform. Miss Radford has been ill ever since her arrival, and the possibility of her ever doing good work in Japan seems small indeed. This is the more to be regretted as she is a lady of very fine abilities.

Mr.Bartlett will be a great los s to the school;~~thi~~s recovery here was not improbable but as he was planning to return any way before long it was thought better ~~to~~ that he go now than to wait around six months or a yea r doing little or nothing.

Miss Richards is ,or has been quite ill. Immediate change seemed absolutely necessary. As you doubtless know there has been a good deal of friction in the Hospital and Nurse's school, and Miss R. has resigned the resignation to take effect at the end of June. Her t hought has been to take up evangelistic work for which she has excellent qualifications; but I think it somewhat doubtful whether she will remain in Japan.

Japan is a wonderful field for mission work. The difficulties are equally remarkable. The peopla have an intense fear of being "managed" which makes thoroughness in any department of our work exceedingly difficult. So long as they are simply helped the sailing is smooth; but the attempt to carry out any plans or policy is delicate and difficultwork . This is made more difficult by the large proportion of our number who begin work soon after arriving here with little knowledge of the language or people. The Japanese soon come to think that they can~~not only~~ do other things equally well with us, and they know they can use the language infinitely better, and so we meet no end of criticism. I say this confidentially and not with sp ecial reference to Miss R. who has made excellent progress in thelanguage;but as bearing on the question of the necessity of some co siderable study of the language before beginning the work.With a high-spirited and critical people like the Japanese such a course would materially lessen the friction between the missionaries and them.In some positions such as English teaching in our large schools this knowledge of the language is not necessary,but such exceptions do not vitiate the rule.

I have said enough perhaps to explain why we have so greatly emphasized the need of able men and women for Japan. It is not only the difficulties connected with the language;it is this critical spirit also.

Fortunately it is not shared by all;there are many in whom the Spirit of Christ overshadows it.We remember this when inclined to despondency;we remember too that we are here not at their invitation,but at Christ's;and that we like him we came "not to be ministered unto but to minister." We should come far shortin our loyalty to him if we allowed such difficulties as I have spoken of to turn us aside.If we can have His Spirit of Wisdom and Grace we have unparallelled opportunities for usefulness here.

March 20th.I have another item from the C.A.I.

(W) 5.We ask the customary grant of $200 for furnishing the Ladies Home at Okayama.

We have already asked this for Sendai. Dr.Learned thinks there is no such "customary grant",but that ladies who go to housekeeping have $75. each,and that th is need not be referred to Boston.

How is this? As Miss Talcott will leave Okayama soon probably there is special need of ~~Some~~ such help ~~this~~ at this time.

Very truly yours

M. L. Gordon

P.S. Yours in reference to the gift of Ebrard's Apologetics has ben been received. Many thanks to you and to Dr. Alden for the gift.

M. L. G.

Rev. M. L. Gordon
March 1[illegible] 1890
Kyoto – Ap. 16, 1890

O.C.

Kyoto, Japan, March 29th, 1890.

Rev. N. G. Clark, D.D.

Dear Dr. Clark:

Yours in regard to material for Dr. Neesima's biography I have turned over to Dr. Davis who has the matter in hand and is preparing a small biography himself. He wil write you in regard to the matter.

I have several items from the Com. ad Interim:

1. Voted to authorize the employment of Miss Whitney by the Niigata Station for the Spring term, at a lady missionary's salary and travelling expenses. But see next page.

(a) 2. Voted to ask the Pr. Com. to send a teacher to take Mr. Bartlett's place in the Kyoto School, and to have him on the ground by Sept 15th.

(b) 3. Voted to authorize Mr. Cady to take a sea voyage to Yokohama, thence to Nagasaki and return for health's sake.

In regard to the first, Miss Judson's health is not good and she will be away a part of the time for medical advice. This with the small force at Niigata makes assistance a necessity. Miss Whitney is a sister of Dr. Whitney, Interpreter to the U.S. Legation and a most excellent Christian gentleman. His sister is also an earnest Christian I am told, has a knowledge of the Japanese language, and so can go right into the school at once.

c) The need of a substitute for Mr. Bartlett you will see at once. If possible he should be here at the opening of the school. Otherwise those who ought to be at other work will have to give their time

Rev. M. L. [illegible]

to teaching elementary English, which will be a very great loss.

Mr. Cady has had diarrhoea and dysentery for some litle time although he has been going on with his work. He has taken this sea voyage in the hope that he will be so benefitted that he can go right on with his work next term.

I regret to say that I have just had word from Tokyo that Miss W. has taken up work in another school, so we shall have to make some other shift for Niigata.

We have a proposition of this kind before us: One of the Y.M.C.A. teachers has become engaged to a young lady missionary of another Society. They wish to make some permanent plans for life, and if the way were open they would probably come into our mission. He is a Congregationalist, and a graduate of Minnesota State University. She is said to be a very successful teacher in a Girls' School and has at least a fair knowledge of the language. Would you encourage them to come in with us? Or would you advise his return home to study theology first? In the latter case there would of course be a good deal of danger of losing them entirely. This case is doubly interesting because it is a type of others pretty sure to follow. Some of them have had theology, and all are choice men; by a liberal treatment of them I think we could easily, economically, and most efficiently increase our force, as they nearly all have been studying the language. Please let us know your mind on this important question.

Very cordially yours M. L. Gordon

March 31 1898

Kyoto, Japan, April 11th, 1890.

Dear Dr. Clark:

As you know the plan last year was for two of our Japanese teachers to go to America to study, but as the Trustees thought they could not send two at once Prof. Kato did not go. Now, however, the trustees have given their consent and Prof. K. wishes to go. Can you arrange for him on that side? I hope so. Dr. Learned who is chairman of the committee on the subject will write you fully, so that this bare mention from me will be sufficient.

I report another item from the Com. ad Interim:
Voted at the request of Drs. Taylor and Berry to authorize Dr. (or Mrs.) DeForestto return to America with his son for surgical treatment.

It is not yet decided which of the parents will go with the boy, and possibly both may decide to go. In that case, however, they will wait to get permission from Boston, and will plan to be gone a year or more. If only one goes, six months will be sufficient. As you know the boy has a hare-lip, and lacks a roof to his mouth. The doctors think that one can be made, and if the attempt is madeit should be done at once. If successful they hope he will be able to speak plainly.

Yours truly

M L. Gordon

Kyoto April 11-1890
Rec'd May 5

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Re.
Mr. De Forest -
Mr. Cato.

Kyoto, Japan, April 25th, 1890.

Rev. N. G. Clark, D.D.

Dear Dr. Clark:

I report the following from the Com. ad Interim:

1. Voted to approve the following resolutions unanimously presented by the Sendai and Niigata stations: 1) that we ask Dr. Doremus Scudder to think of no otherplan than that of a speedy return to Japan; 2) that we urge the P.C. to take immediate steps to secure his return.

probably temporarily out.

It is not the object of these resolutions to prevent Dr. S. from spending some time in study if he wishes to; but we hope that both he and the P.C. wil not cease to consider him a member of the mission; that the plans of all parties be with that in mind; and so without the formality of reappointment, or any noise or trouble of any kind Dr. S. may speedily return to his work which is crying out for him. I might say much more but this I think will be sufficient. I do not think there are two opinions on this question in the Mission; I hope there will not be in America.

2. Voted to authorize Mr. Foulk to take a sea voyage to Nagasaki for his health; the mission treasurer to meet the extra expenses of the journey.

Mr. F. has already taken this trip and is now at work in the ~~schol~~ school.

3. Voted to request permission for MR. Cady and family to visit

the Hokkaido during the summer for the benefit of his health.

Mr.C. has been suffering from diarrhoea for sometime,and the physicians feel that unless he can be under the most favorable circumstances during the summer he may not be able to go on with his his important work in the fall.

3.Voted to ask the P.C. to make an appropriation for Miss Vetter's salary and other expenses from the first of July.

Of Miss V'S case I have already written you. Those who are nearest her and know most about her work,the Osaka station, make this request. I hear nothing unfavorable to her since she took up her work here.

4. Whereas the Mission recently voted informally to occupy Maebashi with a station of at least two ladies,resolved that we ask the P.C. to vote the usual amount ~~(25,000~~($25oo) for a house and lot there.

This is a necessary part of the continued occupancy of Maebashi. Neither Miss Shed nor any lady ought to stay there alone,so that we are shut up to reinforcing or withdrawing. If we reinforce, we must have a house,as partly from lack of a house Miss shed with the advise of the Kyoto station withdrew from M. during the winter term.It is possible that as you suggest a less sum will do;the Mission will carefully consider this if the appropriation is grantd,

5. We ask in the same way for $275o for a house in Matsuyama.The cases are practically the same; only we know that the lot in Matsuyama will cost nearly or quite 1ooo en.

The vote in the latter case asks for a cablegram, but I suggest a code which will cover both, as follows: for Maebashi alone "lady"; for Matsuyama alone, "single" ; for both, "double"; for bothat a reduced figure(which we should greatly regret) "reduced". Even if you think the amount should be reduced, please leave it to the missionto do so. If the reinforcement to Matsuyama should pro proveto be a family only I think with the sum asked a house could be built large enough for the family and Miss Gunnison too.

I have just made a short visit to Fukui. It is a hard field and the Episcopalians who went there last year have withdrawn perhaps temporarily only. This leaves the main part of the Ken unoccupied save by our one young and inexperienced evangelist. We ought to occupy it at once with both native and foreign workers. I doubt if there is another such opportunity in Japan. Fukui has a pop. of over 4o,ooo; near it are Takefu(11,8oo); Mikuni, (9361) Katsuyama(7o65); Ono(9,7oo). As I have said the withdrawal of the Episcopalians leavesthese fields unoccupied save by ~~the~~ our young evangelist who has never studied theology. The province is a very rich one; the number of villages and small towns very great. Buddhism is strong here and the work hardbut it is a noble field. If we can't occupy it at once I hope some other mission can.

There is undoubtedly a "reaction "here, and it is felt especially in the open ports; but elsewhere a missionary is quite sure of a good audience, and a respectful hearing.

The reaction is a call to more careful prepararion, and to more direct evangelistic wotk. Before missionaries can be ready for work, the counter-reaction which some of our Japanese brethren think has already begun, will be here in full force. Let us not cry " There is a lion in the way".

Truly yours

M. L. Gordon.

Kioto, Apr. 25, 1890.
Rec'd May 17.

29.

13

Kyoto, May 8th, 189o.

Dear Dr. Clark:

The C.A.I. of the Japan Mission asks the P.C. to authorize Dr. Holbrook to go to the Hokkaido for the summer at mission expense. It has also voted

To transfer Mr. White and family to Tsu; and

To ask for $4,ooo for two houses there and $2,ooo for lots for the same.

I believe Dr. H. came out with the understanding that she was to take special care of herself during the summer.

Mr. Allchin's letter fully explains the other item.

Truly yours

M L Gordon

Kyoto, May 8, 1890.

Rec'd May 31,

Kyoto, Japan, May 17th, 1890.

Dear Dr. Clark:

Our plans in regard to the education of our childrenhave after much thought and prayer been changed somewhat. Instead of Mrs. Gordon going home this spring with all the children as we at first planned, and as your letter of Sept. 4th, 1890 authorized, we expect to send our oldest home now, and Mrs. G. will remain here with the two younger children till next year. This will postpone the breaking up of our home a year later and will allow Mrs. G. to go on with her work among women so much longer. I hope the present plan will meet your approval.

Our daughter will go in company with Miss Colby who sails on the 31st inst. We expect her to enter Bradford Academy, stopping temporarily in Andover with my wife's parents. As for her support I think if my salary and allowances can be continued here there will perhaps be no need of anything further till Mrs. G. goes home next year.

Hoping this will be a satisfactory arrangement to you and the Committee, and thanking you for your interest and sympathy in the matter I am sincerely yours

M. L. Gordon

Kyoto May 8 1890

Kyoto, Japan, May 17. 1890.

Rec'd June 11.

Yokohama, Japan,
May 31 1890.

Rev N. G. Clark, D.D.

Dear Dr Clark:

Our daughter expects to sail tomorrow. She expected to go east from S.F. with Miss Colby but the latter has decided to stay somewhat indefinitely in Cal. In view of this we have arranged for Fanny to go as far as Phil'a with Mr & Mrs. Wistar Morris and party (which includes Capt Pratt of the Carlisle Indian School)- Mr & Mrs M. will go via Northern Pacific and while I am told the R.R. fare will be the same as by other routes other expenses will be somewhat greater. These will however take the place to some extent of boarding in S.F. if she were to wait for Miss Colby- I have asked her to make a report in detail to Treas. Ward, and whatever cannot be fairly put to travelling expenses may be charged back to me- commending her to your good offices I am sincerely yours

M. L. Gordon

Rev. M. L. Gordon
Yokohama May 31/1890
Rec'd June 21

16

Kyoto, Japan, June 21st, 1890.

Rev. N. G. Clark, D.D.

Dear Dr. Clark:

Yours of May 3d is at hand. The point that calls for especial attention is your suggestion that we secure a Y.M.C.A. teacher to take Mr. Bartlett's place. As there seems to be a misunderstanding in regard to the Y.M.C.A. work let me briefly state the situation: My letter was with reference to a young men now in Osakawhose engagement with the Japanese was then (March) about to expire. Mr. Swift who has charge of the work here told me of the engagement to the young lady and that if the way were open he and his intended would probably be ready to come to us. I expected to bring the matter up at our informal meeting in April, but wrote to you in edvance my own thoughts on the subject. When we met informally I spoke privately to two or three brethren who I thought might be specially interested. One of them nearest the young man spoke somewhat hesitatingly, because the young man seems a little stiff and severe with the Japanese; and as those most in need of help seemed disposed to get along without it I did not bring the matter up. In the meantime the young man has renewed his engagement with the Japanese until next April Possibly the Y.M.C.A. people might get out a new man to take his place in Osaka and let him come to us; but as this would be at a considerable pecuniary sacrifice, I do not think he would be willing to do so, for the apparently temporary arrange ment ~~as~~ which you propose. It seems to me therefore clear that we cannot look to him to fill Mr. Bartlett's place. I have thought of him and his intended as possible reenforcements for Niigata, where there would be more special need for her; and I shall bring the whole question up at the Annual Meeting; but I would urge you again to secure a man for Mr. Bartlett's place without delay. It will mean overwork for others if you do not. Possibly the YMCA. Com in America could help you in getting a man -

In a recent note to the Secretary you spoke with praise of the plan of taking up work ~~again~~ immediately on arrival; saying people "would study better for their work and work better for their study". Theoretically that is very good advice; for our mission it is just about as mischievous as ~~it~~ anything could be. It makes my heart ache to see some of our younger missionaries overloading themselves with work which to a certain extent is entirely uncalled for, rushing in where, at this critical period, older missionaries, if not angels, fear to tread, and wasting these opportunities for study which will never come to them a second time. One energetic lady who has made this mistake said to me the other day "Why do the older missionaries allow this?" To which I could only reply that we could not use force in such cases.

I have just been to Fukuchiyama, Tamba, where there is now a good deal of interest. Miss Barrows had been there before me and on every hand I heard testimonies to the good work she and her Japanese associate had done. The interest there has been growing for some time, but it has been accelerated by the fact that the former daimyo who now lives in Tokyo, has with his family become a Christian~~s~~, and contributes three yen monthly to the evangelistic work ~~in~~ among his ~~old~~ former people. His business ~~man~~ agent has been an unbeliever and refused to sanction this contribution, but now he, too, has become a Christian and gladly forwards it. I heard a letter from him read in which he said that the daimyo and his family give this from their allowance for clothing. In view of the interest here the Tamba church commits its church work to two evangelists and gives its pastor to this Fukuchiyama work for a year.

Very sincerely yours

M. L. Gordon

Kyoto, June 21, 1890.

Rec'd July 15.

M. L. Gordon,
Kyoto, June 21, 1890.

Kyoto. June 22d 90

My dear Dr Clark:

I want to say a word about Dr Pentecost's coming. I am glad he is coming, and we shall all be glad to do what ever in us lies to make his mission a success. I feel very sure that he can do much good – I feel somewhat solicitous on one point, and will frankly state the cause. Dr Pentecost is one of the most conservative of American preachers and theologians, and takes decided issue with Profs. Fisher, Harris, Ladd, Dr Abbott, and others. Now I do not propose to say a words on the merits of the case – especially as since the Springfield meeting missionaries are not supposed to think on such subjects – but I do wish to offer through you in an informal way to Dr P. a word of caution as to his treatment of these men and their views

Dr P. will want to win the Japanese; first our pastors & other Xns to be his allies in his work; then the non-Christian Japanese to the love and service of Christ. If he can bring many of them to Christ, their theological opinions will be a matter of quite secondary importance, I do not care how conservative they are; but an *undue emphasis on conservative theology, especially a polemical attitude would be sure to hinder* his *more important Evangelistic work.* It is because I hope much from Dr Pentecost's coming that I venture this word of caution.

We hear that Prof. Henry Drummond who is now in Australia will spend a month (September) in Japan on his way back to England. To him I would give advice just the counterpart of this suggestion to Dr P. Japan wants Christ now, not theology, new or old.

I have just listened to an Excellent ~~B~~ baccalaureate sermon from Principal Kozaki. The text was the familiar one from Romans: "I am not ashamed of the gospel of Christ", and the points were that we should not hesitate or be ashamed whenever ~~the cla~~ ~~of~~ the claims of the gospel anywhere,

1. ~~B~~ Because of its ~~It is a~~ historical ~~religion~~ character - (which in essentials is beyond question)
2. Because of its doctrine of the incarnation (which meets ~~means~~ a strong human desire)
3. Because of its doctrine of the atonement - (clear as a fact, however we may differ in theory.)
4 Because of its power to regenerate men.
5 Because of its doctrine of a future life. (much clearer than in other religions)

This rude outline will indicate in a measure the character of Dr Neesima's successor -

Sincerely yours

M. L. Gordon.

P.S. I enclose a note of invitation to Dr P. to stop with us while in Kyoto which I hope you will kindly forward to him.

Rev. M. L. Gordon.

Kyoto, June 22, 1890.

Rec'd July 15.

Dr. Pentecost ✓

Kobe, July 9th 1890

Dear Dr Clark:

We are here in the midst of a very pleasant and harmonious annual Meeting. We are living together in the Girls' School, and the advantages of this close social intercourse must be great and permanent. Yesterday the Committee of the Jap. Missy Society spent the day with us giving us their views on Evangelistic and Educational questions, and a most profitable and interesting day it was.

They came asking a large increase in the Board's grant for Evangelistic work, even as they are making their efforts to increase the Japanese contributions. They also asked that two missionaries be set apart to the travelling evangelistic work, and asked that the stations directly supplement the work of the Society by [illegible] supporting work in some important cities -

Many questions were asked by the members of the Mission and patiently answered by them. The discussions and decisions which followed will be reported to you in the minutes-

Later by questions we brought out from them ~~[illegible]~~ statements as to the degree of the "reaction", the ~~attitude of the~~ public sentiment in regard to foreigners, the need of missionaries, present and prospective, &c. &c. Dr Davis had just returned from the Summer School in Tokyo where in his welcoming address Rev Mr. Oshikawa, a prominent Presbyterian, after referring to the last Sum. School as managed by foreigners after a foreign model, stated that the present one should be purely Japanese and that Japan wanted a Japanese theology and a Japanese Christianity. Dr D. had also been assured by a Doshisha graduate and friend, that to make our theol. school a success we must have Japanese professors. Dr D. then asked the extent of this feeling.

Mr. Kozaki ~~wh~~ replied that there was no doubt that these thoughts widely prevailed, not only in theology but in other lines also. Instead of admiring a flower brought from a foreign land the Japanese reserves his admiration for one grown upon Japanese soil. So they do not want a foreign Christianity; they prefer a Japanese Christianity, a Christianity which has become an essential part of Japanese life and character, in which, for example, the old Jap. characteristics of loyalty, and filial piety shall play a part. So long as they have a Christianity in foreign clothes it will not be a Japanese Christianity. It is their desire to see those rise up who drinking deeply in the Bible, philosophy & theology shall develop a theology in connection with Japanese moral and religious ideas. this is not hatred of foreigners but a general inclination in the minds of the Japanese people. this is an extreme and reprehensible view in some respects, but good in others. In America there is a New England theology; there is also a German theology: we expect & desire a Japanese theology, a Japanese way of representing and declaring the truths, and Japanese teachers to do it.

But until competent Japanese theologians arise we must ask the help and instruction of foreign teachers. This feeling in regard to Japanese theology re is very wide, and (in reply to a question) I do not regard it as temporary.

Mr Miyagawa said that until recently the burning desire of all students was for English. They wished to talk English; they preferred English songs; they ~~wished~~ preferred to read the Bible in English, even though they very imperfectly understood it, disregarding the Jap. translation wh.

they can well understand. Now all this is changed and the desire is for ~~English~~ Japanese teachers even in the use of such books as Harris's Phil. Basis of Theism. They can't understand the explanations of the Jap. teacher better than those of the Amn.

Another thing. The pensions of ~~the~~ samurai having been largely used up, they find it difficult to pursue their studies - They are pressed by their parents to get an Education which will ~~not~~ set the pot to boiling. A student after five years in a mission school may get a position as teacher in a gov. school for 25 yen per month. By going to a Law School for three years they can get positions in the judicial department at 50 yen per month. So the tendency is to special schools. and also for Japanese teachers. They want sciences in our schools taught by Japanese; and even theology and the Bible also. The truth is however the Japanese teachers are not yet raised up -

Mr. Miyagawa was then asked as to the need of new missionaries, whether in view of all this change there was call for further reinforcements. His reply was that where churches are established and experienced pastors are over them there is no special need; but that in opening new stations they may be of great help -

Mr. Murakami said he was not a graduate of the Doshisha and did not know the experiences of students, but to his mind Truth is unchangeable, and missionaries teach this Truth. He enjoyed especially the ~~for~~ contributions of missionaries to papers & magazines finding them rich in Truth: This may be because he is a "lover of foreigners" - As yet there are no Jap. theologians; he looked upon the Miss as ~~foreigners~~ fathers and elder brothers. In the minor matters of ch. organization there should be freedom of development on national lines ~~[illegible]~~

In regard to this interview I think the strongest feeling was one of depression. It seemed to put our work in an uncertain and thankless position. Is it worthwhile to hold on? Is it fair to ask new men to come here, especially without apprising them fully of the situation? In this connection ~~I may~~ say that I have felt the [illegible] need of Jap. teachers in our Theol. School for more than a year and hence have arranged to have Mr. Harada, who is eminently fitted for it, invited to my place. Within a few weeks Mr. Ise has suggested to Dr. Learned to have Mr. Koyama asked to be teacher of N.T. Exegesis. In this case the unfitness seems to be marked. It seems a move to provide for an unsuccessful man.

Again we are all thankful that we could have this willing frank interview with our brethren without a ripple of feeling on either side. It shows growth in grace in us all and a mutual confidence which is ~~worthy of~~ above price – Few missions could do it –

Again I do not think the country at large feel this nearly so strongly as a few others do – In Central Japan we hear everywhere of cordial reception of missionaries in the interior – Never more so – There are also special requests for Miss's for Fukui, Fukuoka, Matsuyama & elsewhere. Even ~~here~~, in & near the ports, we are in demand – To use myself as simply an example, I preached in the Kobe Ch. on Sunday last, declined an invitation for Sun. Evening; preached in the Osaka (new) Naniwa Church on Monday evening; have declined to go to Tamon Church this evening; and tomorrow leave the mission meeting to go to the Organization of a church in Otsu where I give the "Charge to the pastor" & am one of the speakers in the Evening. Others have similar calls.

Nevertheless it seems to me the situation is a good deal changed. The Mission would hardly send on now the memorial of last year. The need of *increased care in our work*, care in selecting places, care in preparation, care in methods of coöperation seems imperatively demanded. I do not believe the present feeling will continue long in its full force, but "Japan for the Japanese" is no doubt more clearly in their minds than ever before. The rush of men to America for more thorough preparation is no doubt related to this feeling. If I were a young man in America I would not now come to Japan; but for those of us who are here the way seems clear to hold on as best we can either till the storm blows over as I believe it will, or till holding on ceases to be of any service. The Lord is in it all. May He help us to know his mind. Sincerely yours M. L. Gordon

Nevertheless it seems to me the tide
there is a great deal changed. The
Mission would hardly send a man
the measure of that year. The
need of [illegible] one is great
[illegible] one in scholarship, learn, one
in application, one in matter of
co-operation and completely the
mandate of the rest. I believe the
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clear to hold on as best we
can either till the tide turns on
a decline of evil, or the teaching
or course to be of any service -
The Lord is in it all. May He help us to
know his mind [illegible] heavily upon [illegible]

Rev. M. L. Gordon &c
July 9, 1890
Kobe

Kyoto, Japan July 21st

Rev N. G. Clark, D.D.,

Dear Dr Clark:

I had the pleasure on the 11th inst. of attending and taking part in the services organizing a self supporting church and ordaining a pastor in the neighboring city of Otsu.

Work was begun ~~here~~ a number of years ago, but encountered many and various difficulties. During the past two or three years the interest has been increasing, and since Mr. Kameyama went there, a year ago, the progress has been marked. He has been successful in reaching young people, young business men, officials, policemen, ~~and~~ soldiers, &c. One of the most prominent members is a lawyer; the most zealous is in charge of the ~~tel~~ telegraph office. The church was organized with forty-five members; they contribute monthly twenty six yen (silver dollars), which is certainly a good average.

Rev. M. L. Gordon [illegible]

Principal Kozaki preached the ordination sermon from the words, "Thou art Peter and on this rock will I build my church", taking the ground that the "rock" is the believing Christian, everyone who by a living faith lays hold of the power of God. Pastor Hori of Kyoto, a class-mate of Mr. Kameyama, gave the right hand; Pastor Miyagawa of Osaka, the charge to the church, and to the writer was assigned the "charge to the pastor".

"A "sekkyokwai" was held in the Hall of the Chamber of Commerce in the evening, when an audience of about six hundred mostly of the middle and upper classes listened most attentively to sermons from Messrs. Hori, Miyagawa and myself.

"The Elections to the National House of Representatives are just over. Eleven of the three hundred, one in twenty eight, are members of Christian Churches. A considerable number of others are friendly.

When we remember that in the Country at large the Christians are less than one in twelve hundred, we see that the statement that Evangelical missions have affected the ~~lower~~ unintellectual and uninfluential classes only, consists more of fancy ~~[illegible]~~ than substance.

Mr Nakamura, a trustee of our Doshisha school, and a member of a Kumi-ai Church, was elected not simply from Kyoto, but from the most strongly Buddhistic part of it. Mr Sakata, our ~~Ch~~ teacher of Chinese language and literature, has also been elected.

Very truly yours

M. L. Gordon

When we remember that in the Chinese at large the Christians are less than one in twelve hundred, we see that the statement that Evangelical Missions have affected the ~~lower~~ more intelligent and influential classes only, cannot be true of the them as a class.

Mr. Nakamura, a teacher of our Boarding school, and a member of a Japanese Church, was elected not simply from Kyoto, but from the most strongly Buddhistic part of it. Mr. Nakata, one ~~of~~ teacher of Chinese language and literature, has also been elected.

Very truly yours

M. L. Gordon

Rev. M. L. Gordon
Kyoto - Sept 26th 1878

Rev. M. L. Gordon D.D.

Kyoto, Japan, Aug 27th 96

Rev N. G. Clark, D.D.
Sec.

Dear Dr Clark:

I wrote you some time ago of the interview we had at Mission meeting with some of our Japanese fellow workers, and the depressing impression it made upon many of us. We have recently had another interview with the same men in which they took a different view on some points, and supplemented what they said before upon other points. As this view is a decidedly & more hopeful one I hasten to speak of it.

This time they came with three points or requests. First that there might be a more vigorous prosecution of evangelistic work. This of course we are glad to acquiesce in even though it means increased outlay of funds. The second point is the location of missionaries at imporcant places in the interior. Fukui, Matsuyama, and other places were spoken of. It is just such requests as this that we delight to hear, and we hope that it will be enlarged and made more definite. The third point was that several of our number be set apart as ~~for~~ travelling Evangelists – not confined to any one station. The names of Dr DeForest, Dr Davis, Mr Cary, and myself were spoken of in this connection. I think Mr Cary will be designated for this work at once. If I am relieved by Messrs Yuasa and Harada of my work in the School I shall gladly take it up.

Our friends modified their previous statement a good deal, saying what we have thought that the anti-missionary feeling was largely confined to a few cities, and to a small part, (the young men) of those cities and churches – I am glad to send you this more favorable account before the Annual Meeting.

Yours truly M. L. Gordon

Kyoto, Aug. 27, 1890
Rec'd Sept. 23

Kyoto, Aug. 27, 1890

Kyoto, Oct 16th 1890

Dear Dr Clark:

In your reply dated Sep 4th 1889 to my letter asking that Mrs. Gordon and our children be allowed to go home in the Spring of 1890, you wrote intimating that my salary might continue here and Mrs G. draw from Treas. Ward as needed and have it charged to my acct here.

As you know our plans were so changed that Mrs G. and two of the children remain here till the Spring of '91, our oldest daughter having gone on alone in June last. The question now arises shall my daughter be separated from the family permanently, or shall she continue ~~to draw~~ receive the usual amount from me? Mr. Ward seems to prefer the former course, but I greatly prefer to have all the members of my family receive their money from me the natural head of the family; and as my daughter's appropriation has been already made for this year and passed over to her by me, and as next year my whole family will be at home and as I must come under the simple and natural arrangement proposed by you in the letter above referred to, I write to ask if the appropriations cannot go on just as though my whole family were with me here. It will be a very great satisfaction to me if they can.

As above intimated Mrs. G. & the other two children will probably go home next summer, in accordance with permission already received; and I will continue here for another year, if my life and health are spared. After that as I intimated a year ago our future is uncertain. It seems only fair and right, however, that I should now say to you that the probability or at least the possibility of my going to the U.S. at that time for a period of two or three years, or permanently, has for some time back been forcing itself upon our attention. This course which family considerations seem to be marking out is not an inviting or attractive one. I can only say that the possibility of it comes with the same kind of a call that the coming to Japan originally brought, that it has long been the subject of careful thought and prayer, and that if it comes it will be with the assurance of divine approval which now seems clear. It is because of this that, after rounding out my twenty years of service in Japan, ~~that~~ I shall follow the leading to an unknown work in the homeland with courage and hope—

I have just been on a brief but very enjoyable tour to Tamba and Tango, of which, however, I have no time to write to-day.

With gratitude for all your kindness & consideration I am sincerely yours

M. L. Gordon

M. L. [illegible]
Oct. 11 1870
Rec'd 10

✓

Kyoto, Japan, Oct. 25th, 1890.

Rev. N.G.Clark, D.D.

My dear Dr. Clark:

I think I have not yet written you of the visit I made a few weeks ago to the village of Osumiwhich lies about fifteen miles S.W. of Kyoto. There are no Christians there and there had been no evangelistic work done there before. The reason for the invitation is something of a mystery. It seems to have been connected with some action of the Buddhist priestswhich displeased the people, but I am inclined to think the news of work in some other villages four or five mile away was the real reason.

The committee of invitation had secured abuilding formerly used by a private school, and met the two theological students and myself who went down. The people gathered at 1:3o P.M. filling the house, and the yard as far as their eyes and our voices would extend, and for more than three hours listened to what we had to say, and were rather disappointed that meeting didn't last longer. Dr. Davis goes down tomorrow, and I hope to hear of another good meeting. He will doubtless write you of the good work he is ~~engaged~~ in in other villages in that vicinity. The audience when we were there included the best people of that and surrounding villages

I recently made an interesting visit to Miazu in Tango, 9o miles away on the west coast. Mr. Take no Uchi who last year did such good work in Nagahama, has been there since August ~~and under his wise~~

and under his wise and efficient labors the outlook is very promising. Some twenty or thirty persons including school teachers, and small officialssemn seem seriously interested. In view of recent disturbances in connection with the dedication of a church in Tsuruga it was thought wise not to hold a theater meeting; so a private house was secured, and the hearers admitted by ticket. The house was packed--nearly 200 being present--abd they listened with the greatest interest and attention.

On my way back I spent the Sunday in Fukuchiyama where the work is very hopeful under Mr. Tomioka's acceptable labors. Twelve persons were baptized. The work in all throughout the field of the Tamba church is very hopeful.

Sincerely yours

M. L. Gordon

M. L. Gordon
Kyoto, Oct. 25. 1890.
Rec'd Nov. 29. 1890.

I do not know whether you care to print the enclosed appeal in the Herald or not. In the consciousness of the dire need it occurred to me as one way of meeting the need

Kyoto, Japan
Dec 12th 1890

Rev. N. G. Clark, D.D.

Dear Dr Clark:

You will receive from the C.A.S. an application for $12.000 to raise the grade of the Kobe Girls School. The Mission Committee to consider this question which includes Miss Brown, Mrs White, Mr. Allchin, Dr Davis & myself (and a few others who could not be present) went very carefully over it and are unanimous in this request. So far as I know the *mission* are unanimous in desiring the raising of this school to a College. Under Misses Brown & Searle (not to speak of their predecessors and assistants) the school has achieved a very fine reputation, Unlike our other Girls' Schools it is at an open port and entirely subject to mission control and here rather than anywhere else we can show the Japanese what a first class school may be. In speaking of it as being under mission control I do not mean that the Japanese have no voice in its management; the ladies are very careful to consult not only their Japanese assistants, but neighboring pastors also. Other Girls' schools have a Japanese ~~head~~, or a Japanese director, and this has repeatedly proved embarrassing, & would be especially so in a school of higher grade — In Kobe we have ~~the~~ grounds, to a large extent the buildings, and if developed along the line proposed I believe we shall have a school that will be a great and permanent power in Japan.

I sent you by last steamer a copy of my translation of Dr Briggs's Messianic Prophecy which I have made in connection with my work as a teacher of the prophecies and the later history of Israel in the Doshisha. Dr B's work has been quite a revelation to me, giving me an infinitely better idea of prophecy than I got in the Seminary.

You have doubtless heard of the work the German missionaries here are doing in the way of disseminating Baur's critical theories. It is amazing that missionaries should come to Japan and before some of them have made a single convert set down to work of this kind. It has doubtless disturbed the faith of a good many of our young men, and it is hard to tell where it will end. Our theological faculty have decided to publish a series of papers on fundamental questions, somewhat in the style of the "Boston Lectures" of twenty years ago. Principal Kozaki & I are on the Committee and we have asked Prof. Thayer of Harvard to write a paper giving a brief history of N.T. Criticism with the results as affecting the Authenticity of the first three Gospels. If you can please join with us in asking this favor of him. Prof. T's well-known ability and candor would make his work especially welcome to the Japanese. The theological ferment in Japan is fully equal to the political and social ferments. It is fraught with the gravest dangers, and some of our young men will ~~to~~ doubtless be carried away. Still, good will come and I cannot feel so utterly cast down about it as do some of our number – Some of Mr. Yokoi's recent utterances are brave and extremely able; though he says some things ~~[illegible]~~ that are regrettable – Japan never needed the prayers of Christians more than she does now

Very truly yours

M. L. Gordon.

Kyoto, Dec. 12. 1890.
Rec'd Jan. 7. 1891.

Kyoto, Japan, Jan 28th 1891.

My dear Dr Clark:

I want to speak of a number of points mentioned in your recent letters.

And first I wish to thank you for your kind words in regard to the future of my family. I will write you further as to our plans in the future; now I will only say that we are seeking the divine guidance and whatever the result may be we shall ever remember your kind and appreciative treatment. One word only I will add. While there will doubtless be great opportunities for missionaries here for many years to come, yet I cannot agree with Dr Davis (in the Advance) that "each month makes the need greater", or with the mission that "the need is *just* *as* *urgent*" as it was when the "Memorial" was written. The reaction does put tremendous limitations upon us, and these coming on the eve of the breaking up of my family with the difficult question as to what is one's duty to his ~~family~~ children, make the preponderance of the claims of work here over those of work at home seem much less than it otherwise would, and so the path of duty more difficult to discern. Other reasons however add to the difficulty. Some of these only the lapse of time seems able to dispose of—

In reply to your inquiries in regard to Mr Foulk I will say that his work is not in the Harris Science School; but in the College as a teacher of English and Mathematics. I do not see how his salary could come out of the Harris Fund.

We are glad to hear such good reports of Mr Morita, though not at all surprised about it. Our Station advise that he stay "long enough to get his degree"; and leave the question as to whether it be another year or part of a year to you in the U.S. He has written me that he is ready to provide for his family for the third year without help from the Doshisha. There is this to be thought of: If he has to incur a debt to stay, there will follow just so much greater pressure upon the Doshisha for a high salary to ~~pay~~ cancel his debt. There is no doubt but that the Doshisha will want him. In this connection let me say confidentially that it is quite a question if Dr Nakashima was not kept too long in America. He became pretty thoroughly foreignized so that he is quite critical of his own people; and then he has been helped pecuniarily for so long that it has become a second nature to him.

Mr. Hirotsu whom you write of is a fine fellow; but he was not given the slightest reason to expect aid from you or your friends. I think he consulted no one here as to the wisdom of his going, & it was supposed Gov. Kitagaki had promised aid during his whole stay.

He went, too, when the needs of the Niigata Church ought to have held almost any one. Perhaps he felt that he would lose the governor's aid by waiting.

We are very grateful for the books from Dr Patton's library. I will speak of the matter of having them together in an Alcove. I will send either by this mail or the next a list of the volumes of the Sacred Books of the East which we now have on hand, and hope we can have the remaining volumes — We now have vols 1 to 24.

Our German friends are still going on with their critical work. The indications are that they will weaken their cause by extreme methods. A meeting in Nagoya of Mr Perin's (the Universalist) has been almost mobbed, though he escaped unhurt. Dr Greene writes that Mr P. is convinced that the originator of the trouble in his case as in the case of Unitarians was a Buddhist. So the alliance with Buddhism does not promise much.

I have written as a Com. from the Station of the disastrous effects of reduction upon our Evangelistic work. This can hardly be realized by those not here. Several new men of fine abilities are just now deciding the question of making the ministry their life-work. One, a prominent writer on a leading Tokyo daily paper, has just published a Life of Cromwell; and by that has been led to give himself to the work of Evangelization. Another, one of our graduates, has been led to the same decision through preparing a Life of Luther. He is a man of the finest character, abilities & scholarship. Nothing cuts me so much as to think of these men, and such men, being turned away from the ministry.

We are making our preparations to meet the criticisms of our German friends. A paper by Dr Learned on the

Fourth Gospel is now on its way to the printer.

Very truly yours
M. L. Gordon

Kyoto, Jan. 28, 1891
Rec'd Feb. 20

Kyoto, Japan
Feby 11th 1891

My dear Dr Clark:

Your favors of Jan 7 & 12 have been received; as also Dr Thayer's letter, and a book and some pamphlets.

I am very glad to be reassured of your approval of the plans for the elevation of the grade of the Kobe Girls' School. With such ladies in charge of it it is sure to be a success. It will serve to diminish the number of ladies who go to America, and what is more important it will serve to shorten the time spent in America by those who do go. Our experience goes to show that there is great danger of those who remain beyond three or four years growing away from their countrymen.

In regard to my translation of Dr Briggs's book you will be interested to know that I have letters from members of the faculties of the Presbyterian Theol. School and the Methodist School Expressing their purpose to introduce it. With our own this will make it a text book in the three principal theolog. schools in the country.

I think the suggestions in Dr Thayer's ~~articles~~ letter exceedingly valuable. It is not a question of books so much as a question of religion; of books only as vitally affecting the religion. On this point Mr Yokoi (Ise) has already published very valuable articles. Let me add, too, while I think of it, that the Germans are to my mind greatly strengthening our position by their extreme positions and fanciful reasonings. They have already put Mr. Yokoi on the defensive. which will be greatly helpful to him and us. Mr Kanamori is perhaps farthest away. He has begun a series of articles on Keim's theory of the 4th Gospel —

Mr Kozaki, / though breaking away from the more mechanical theory of inspiration / is thoroughly sound on the divinity of Christ. He has recently preached most admirable sermons on miracles, on the Trinity, on the divinity of Christ shown from his Character, &c. It seems a remarkable providence that brought him to us. I regard him as a most sound & wise leader.

I may say confidentially that I think we have been over-cautious, that we haven't trusted our Japanese with "the other side" as much as we ought. This with perhaps a good deal of self-confidence on their part, has, to some extent at least, turned them away from us. I believe with Dr Greene that the books of the critics ought to be more fully represented in our library. It is as it is with a child, better to meet some temptation and trial while near his parents than to have to encounter it for the first time when away from parental help

Ascetic tendencies in our Churches are another danger. If reports are correct, the president of the Am. Board would not be received as a member into our churches! In many of them total abstinence from both wine and tobacco are a condition of membership. I don't use tobacco but I believe that to make it a test of the character is surely to lower the conception of "righteousness and peace and joy in the Holy Ghost" and also to bring a reaction against asceticism which may lead to lawlessness.

I am a great admirer of Dr Broadus and ~~think~~ have no doubt I can make good use of the volume you so kindly sent. I now have one young man well on with a translation of Stalker's Life of Christ. Another is translating Phillips Brooks's Sermon on the Trinity.

Heartily yours

M. L. Gordon

a valuable paper by Dr Learned on the 4th Gospel is now on its way to the printer.

M. L. Gordon
Kyoto, Feb. 11, 1891
Rec'd March 6
Ans'd

Kyoto, Japan
Feby 21st 1891.

Dear Dr Clark:

Since I last wrote you in regard to my family plans my wife has received from one of the most estimable ladies in our mission a letter containing the following:
"I am going now to protest with all my might against your going and leaving your husband here. x x It is hard enough for a well man to be separated from his wife, but must be enough worse for a man who is not over strong. I know you have some confidence in the opinion of the mission who know you and your husband and your children. How many of us do you think would think it a wise proceeding for you to go & leave him? Suppose he should not be as well after you had gone who would give him the constant & loving care that is the duty of a wife? In such a case you would have hard work to convince yourself that you did right to leave him. x x x It seems to me that it will be a

terrible mistake, possibly an irreparable one, for you to be separated. &c &c"

When this letter came it seemed to me to be putting too hard a burden on my wife to allow her to go alone and I was minded to write you at once to that effect; but in thinking over the various interests, those of the Board as well as those of the family we decided that it would be better to carry out our plan provided Dr Berry would approve of it. So I spoke to the doctor who now after careful consideration advises that I go with my family. He will write you either by this steamer or the next on the subject so I need not enlarge upon his views; but I simply put the facts before you.

The writer of the above letter is one of the noblest of women and one of our warmest friends and beyond question writes with the highest of motives. Her suggestion is that we send our son alone. Our minds are clear however that such a course would be unwise, that we could not look upon it as discharging the duty to him and the daughter already in America laid upon us by God in his gift of them to us - Family circumstances and reasons unite with our own convictions of duty to our children in making this course seem impossible now. After two or three years at home ~~this~~ it may be practicable to leave them, but it does not seem to be so now - And so I reluctantly ask permission to go home with them -

I had planned to stay here at least one year more and round out my twenty years of service of the Board and it is a great disappointment to take a different course -

As to the future we are quite uncertain. I feel that I cannot make even an implied promise to return; and it has seemed to me the most honorable course to plan for - after a period of rest - a separation from the Board. I am perfectly willing however to leave it an open question and to follow the same Divine leading which, I have no doubt brought us here, and which now seems to be leading us homeward — without that leading I could have no hope or comfort for myself ~~and~~ or family either here or ~~at~~ anywhere —

In view of all the circumstances it seems wisest to Dr B. & myself not to bring the matter before the mission now, but to consult you first. Afterwards, if the proposed plan is carried out, the usual mission action can be taken — Very truly yours

M L Gordon

Kyoto, Feb. 21, 1891.
Rec'd Mar. 17

Kyoto, Japan
Mch 19th 91

Dear Dr Clark:

I Enclose a letter to Rev. Dr Adams acknowledging the gift of $150. recently sent through you – We shall wait to hear from you before fully deciding the matter, though you will see that I have suggested ~~their~~ taking up the work in Miadzu – We have no more promising work now anywhere –

I am happy to report a more appreciative feeling towards missionaries and their work on the part of our Japanese Christians. It looks very much as though so far as they are concerned the tide was turning.

I may write you further of this again –

Sincerely yours
M. L. Gordon

Kyoto. Mar. 19, '91.

Rec'd April 13.

28.

Kyoto, Apr 9th 91.

Rev N. G. Clark, D.D.

Dear Dr Clark:

Yours in reference to the books presented to the mission by Rev. Boardman has been received. I wrote him not long after the books came, thanking him for them and telling him that I thought they would do great good here. There is no doubt that they are valuable additions to ~~our~~ the libraries of our schools. There are among the Alden books not a few that would be useful here, and it has been suggested that they could be put on sale for a nominal price in our school book-store and so do even more good than if given outright. At the same time, one fourth of the money put into good commentaries, volumes of sermons, and theological books would do more good than the whole sum in Alden's books because they would ~~meet~~ supply a crying need

Mr. Pettee and others will write you in detail of the annual meeting of our churches and the fraternal spirit manifested. It ~~seems~~ is something to be very greatful for.

There was a discussion of a new creed, and it was adopted "for substance of doctrine" - as a standard for our churches, though it will not be finally adopted before next year. One or two articles will show that our churches are holding fast to essentials.

"We believe in one God, infinite and perfect, ~~made known~~ revealed in the Scriptures as Father, Son and Holy Spirit." "We believe in Jesus Christ, the only Son of God who suffered and died to redeem ~~man~~ us from the sins of the world" - "We believe in the Holy Spirit who gives new life to our souls."

That don't look much like

Unitarianism or German rationalism. Altogether the meeting was the best and most encouraging one held for years —

Hastily yours
M. L. Gordon

Kyoto, April 9, 1891.
Rec'd May 1

[illegible]

[illegible]

That our [illegible] are [illegible]

be essentials.

"We believe in one God infinite and perfect, [illegible] revealed in the Scriptures as Father, Son and Holy Spirit." "We believe in Jesus Christ the only Son of God who suffered and died to redeem us from the sins of the world." "We believe in the Holy Spirit who gives new life to our souls."

That don't look much like

Kyoto, April 30th, 1891.

Rev. N/G. Clark, D.D.

Dear Dr. Clark:

I have just returned from a somewhat extended trip into the provinces of Tamba and Tango of which I wish to write you. In Tamba I visited and took part in meetings in Kameoka, Sonobe, Shi-uchi, Sone, Toyota, Hinokiyama, Hoidani, Fukuchiyama, and Ayabe. While there has been no remarkable advance in this province there has been steady progress, as the 55 additions to the church show.

In Tango the work is newerand the results more striking. I first visited the important town of ~~Madzxx~~ Miadzu. One of our theological students spent last summer's vacation here, and in September we were able to put one of our graduates in this city for more permanent work. This visit gave ~~m~~ ~~m~~ me the great privilege of seeing the results of his work. The applicants for baptism had already been examined twice, but the evangelist ~~also~~ desired that I also should examine them, and sothe day follwing my arrival three special meetings for their examination were held. The examinations inluded a history of their spiritual ~~Pr~~life, prayer, reading of the ~~Bib~~ Bible, observance of Sunday, worship of idols, the Christian doctrines of sin, and redemption, the use of property, Christian work, &c. Twenty five persons, twelv

Kyoto, April 9, 1891

men, and thirteen women, were accepted; Among these were four men and their wives. ~~Two~~ the principal of the common school and the leading teacher in the grammar school have been dismissed because of their beliefs, but show no sign of faltering. One of those baptized has been a keeper of a house of disrepute, and closes the business at a considerable pecuniary loss. In another such house two of daughters have left their home since hearing the Christian preaching.

On the evening of the second day of my stay the zashiki, or parlors of a leading hotel were rented, for a preaching service and hearers admitted by tickets privately distributed. Nearly three hundred were present and many turned away for lack of room. The Evangelists from Miadzu and Minoyama, and myself spoke, and throughout the meeting, which lasted till after ten o'clock, we had the closest attention.

The meetings on Sunday were intensely interesting, it being the first time the baptismal and Eucharistic services had been held by Protestants in that province. Think of having to explain not only the spiritual meaning of these rites, the way of performing the rites themselves! I was especially interested in the care given to the ~~study~~ reading of the Bible, the Evangelist not only announcing chapter and verse but page also, and waiting till the most unaccustomed and therefore slowest readers could find the place. The twenty five candidates had each a ~~bible~~ N. Testament in hand, and followed the various speakers in their references to the Bible. A "provisional church" of over thirty members was formed, there being eight or ten resident Christians who had been baptized elsewhere.

The next day I went on with these Evangelists to Mineyama where we had a very attentive audience numbering 152 a considerable number ~~many~~ of whom had Bibles in their hands, and the day following to Amino - You may remember the story of the old lady from this place who when on her way to the Ise Shrines stopped in Osaka with some friends who had [illegible] become Christians, and became so much interested in Christianity herself that she gave up her pilgrimage to Ise - A year later she went back to Osaka & received baptism from Dr. DeForest - Here with hardly a Christian within a hundred miles of her she has been living a Christian life ever since. Some five or six years ago she built a church 18 x 36 feet and two stories high, and invited her Osaka pastor up to dedicate it - Now we gathered in it, administered baptism to five persons, and united in the celebration of the Lord's Supper. It was a season of precious and memorable interest. In the evening we had a meeting in the rude theater of the ~~building~~ village. It was densely packed, according to the estimate of some 1600 being pres

On our return we visited the town of Maizuru where the governme planning to make a naval port - Christians and earnest seekers were brought together here and will hold meetings every sunday after this. At an Evening meeting over two hundred were present and listened with an interest that was so intense ~~the~~ as to be fairly painful to witness - ~~(over)~~

It is impossible to convey to you on paper the joy and hope and courage which these successful meetings brought to all hearts - May the richest blessing from above be upon ~~those~~ the faithful men laboring here" -

In conclusion I can but express my gratitude for the cordial reception which I everywhere received. It would have been impossible to surpass the kindness everywhere shown me. Such Experiences are the joy of the missionary life -

Very truly yours M. L. Gordon

we ought to put a permanent worker here at once, but we have absolutely no money for it. Dr L + Mrs. Learned have come forward in our distress and agreed to put one of our students there for the Summer. Can't you give us the money for a permanent worker by the end of the vacation. I greatly fear the effects of this retrenchment upon the number of our Christian workers for the future. I wish I could say to these two teachers of Miadzu dismissed on account of ~~your~~ their faith, "Is it not the Lord's will that you come and fit yourselves for preachers?" Also the same to a zealous young tax collector ~~baptized in~~ in Muneyama, and to fine young woman, a school teacher whom I baptized while in Amino; but we have no money to warrant us in making such suggestions or giving such invitations—

Our Jap. Miss'y Soc'y had a debt of 600 Yen unprovided for, at its last meeting— The delegates assumed responsibility for it, and in every case so far as heard from the churches have given more than their representatives pledged, in some cases treble the amount— A man in Kyoto sold a Kimono, the long single garment worn by Japanese, for 10. Yen and gave to the Society— But I must stop

Yours truly M. L. Gordon

Kioto Apr 30 1887

Kyoto May 1st 1891

Rev N. G. Clark, D.D.

Dear Dr Clark:

I am very grateful for your recent letter in regard to my returning to America. On its arrival I at once consulted Dr Learned, for I would not in the least stand in the way of his return. The work he has done is almost beyond computation and he deserves the very highest favors of the Board and the Mission. He knew of his mother's letter, but says they have no thought of going before the end of '92 or the beginning of '93.

In order to get all the best light upon the question of my going I consulted Dr. Taylor. He favors it more strongly even than Dr Berry; so I presume there is little or no doubt but that the C.A.I. will favor our return together. We may sail as early as the middle of June, but it may also be nearly a month later. We think of going by the Can. Pacific route, as it will be cooler, and it is also cheaper. We should like to to go to the Auburndale Home for the first few weeks until we can make arrangements for the future, and I shall be greatly obliged if you will forward the enclosed note to Mrs. Walker or to whomsoever is in charge, with such an endorsement as you may deem proper. Our more permanent location will probably be either in Auburndale or Andover. The later would afford decided advantages for some studies I should like to make, but it is quite an expensive place.

In regard to a return to Japan I am willing to leave that undecided, as you recommend. I am glad to say that the family reasons which during the past few years have seemed to form a barrier against our return seem now less unfavorable than they did a short time ago. I will speak of this more particularly when I see you. On the other hand Dr Taylor advises against it on health reasons, While I must bow to his judgement on Climatic questions (and Dr Berry speaks much in the same way) there are other considerations which seem to me to largely offset them — One cannot always even in the U.S. find Employment in ~~the~~ ideal surroundings, and the uncertainties of a life different from that lived for twenty years past would in my own mind weigh largely against purely Climatic considerations.

Above all the changed attitude of our Japanese brethren makes it probable that for experienced missionaries the best work is to be in the years to come and I should feel that fewer years here were better than more elsewhere. This change is quite phenomenal, and as I have said elsewhere seems to be general among our Kumi-ai Christians. A few weeks ago Mr Yokoi sent out 6 pastors and evangelists a series of questions as to the cause of the lessened progress of the Churches during 1890. One of the most experienced pastors replied that the best reason was because of the way the anti-foreign spirit had wounded the ~~of~~ loving hearts, emboldened the people, and hindered the work of the missionaries, and a number have spoken of this as voicing their own views. (Of course it would not be wise to publish this in the U.S.). The anti-evangelical movement would seem to have lost Mr. Kanamori to us, at least for a time; but as Mr. Miyagawa has said his extreme views have been a great blessing to Mr. Yokoi, as they doubtless will be to others – While the evil effects of this movement will doubtless still be felt in our Churches I think the crisis has passed, and that it will prove to have been not an unmixed evil –

Let me say again to avoid all misunderstanding that my thought of remaining at home did not grow out of anything in Japan, or of my relations to the Board or any members of it, but was a purely family affair –

Very truly yours

M. L. Gordon –

M. L. Gordon
Kioto
May 2 1891
Inf.

Kyoto May 26th 1891

Dear Dr Clark:

We decide to go by the Gaelic June 9th, as the Canada line will not guarantee us berths even for July – We plan to go directly to Auburndale –

Heartily yours

M. L. Gordon

Rev. M. L. Gordon

Kyoto, May 26, 1891

Rec'd June 20

Andover, Mass.
Aug 10th 1890.

My dear Dr Clark:

In common with a great multitude of your friends we welcome you back to America. You may have heard of our arrival, and that we are pleasantly located in Andover. We want to see you and have a talk with you as to our future, and as we are uncertain as to your plans, I write asking if you will name a time when it will be convenient for you to meet us. We are in no special hurry, and almost any day will suit us so suit your own convenience entirely.

Very truly yours
M. L. Gordon

Auburn, Mass
Aug 10th 1881.

My dear Dr Clark:

In common with a great multitude of your friends we welcome you back to America. You may have heard of our arrival, and that we are pleasantly located in Auburn. We want to see you and have a talk with you as to our future. And as we are uncertain as to your plans, I write asking if you will name a time when it will be convenient for you to meet us. We are to be here anyway, and almost any day will suit us so suit your own convenience entirely.

Very truly yours
M. L. Jackson

Dr Jackson
Aug 10 1881

Andover Aug 12th/91

Dear Dr Clark:

Thanks for your invitation. Owing to the heat and ~~partly~~ also to your suggestion in regard to the next mail from Japan we shall not try to see you this week.

We shall be glad to go down next week any day after Monday. We hesitate to accept your invitation to spend a night in your home partly because we do not like to leave our children alone at night just now, but more especially for fear of wearying you and proving a burden to Mrs. Clark this hot weather. We shall be glad to meet you in Boston at any day and hour you may name.

Very truly yours

M. L. Gordon

M. E. Inches
Aug, 12, 1891

Rev. M. L. Gordon, M.D.

Andover, Aug 28th 91.

Dear Dr Clark: Recd Aug. 31

Thank you for your kindness to us in Boston the other day, and for your note apprising us of the action of the Prud. Com. We are trying to live economically, Mrs. Gordon doing her work with only occasional help from the outside -

The meaning of *Kumi-ai* is "joined together in one company or firm", "knit together", or "linked together". It would be used of a child ~~making~~ putting blocks together to make a house. At first our churches were organized as "Churches of Christ" with some local designation, as the "Osaka Church of Christ". The word *Kumi-ai* came to be used first by outsiders, as a convenient term to distinguish our churches from those under

Episcopal or Presbyterial government: several years later it was officially adopted. It is a little stronger perhaps than *associated* and as such is favored by our mission as a slightly counteracting influence to the too strong independent tendencies of our churches.

Bukwai means *local* or *district* *association* ~~and is used~~ as opposed to Sōkwai or general association. Some presbytero-phobists have asserted that it means *presbytery*, but the word don't indicate at all what *kind* of a local society it is, and so it might be used for either presbytery or association. As a matter of fact the Presbyterians do not use it for *presbytery*.

Sincerely yours

M. L. Gordon

"I expect to pass through this life but once: if, therefore,
there be any kindness I can show or any good thing
I can do to my fellow human beings," let me do
it now, let me not defer or neglect it, for
I shall not pass this way again.

DOSHISHA SCHOOL,
KYOTO, JAPAN.

Andover Mass., Sep 4/91

Dear Dr Clark:

Yours of the 2d inst. has been received. The quotation from Dr DeForest's letter is both characteristic of him, and indicative of the remarkable change that the past year has wrought in the minds of even our leading Japanese. With this more friendly feeling for missionaries, and greater desire for their aid (which was manifest even before we left Japan) there is a growing tendency toward the deepest spiritual views of Christianity. For example at last year's "Summer School" there were I think only two foreign speakers. It was said in opening it that the purpose was to make it as purely Japanese as possible, and Bp. Newman of the M.E. Church was so shabbily treated (by being kept waiting nearly an hour) that he left without speaking. This year there were at least five foreign speakers, and nearly all the addresses centred in Christ. Mr. Yokoi made such points as these: Christ is a living Christ; Christ is a Spirit; Christ is God; Christ's death on the cross not simply an example but (I don't know just how) ~~[illegible]~~ way necessary to salvation

"I expect to pass through this life but once; if, therefore, there be any kindness I can show or any good thing I can do to my fellow human beings, let me do it now; let me not defer or neglect it, for I shall not pass this way again."

DOSHISHA SCHOOL.
KYOTO, JAPAN

Andover Mass. Feb 4/91

Dear Dr Clark:

Yours of the 2d inst. has been received. The quotation from J. D. Davis' letter is both characteristic of him, and indicative of the remarkable change that the past year has wrought in the minds of even our believing Japanese. With this is more friendly feeling for missionaries, and greater desire for their aid (which was manifest even before we left Japan) there is a growing tendency toward the distinct spiritual views of Christianity. For example at last year's "Summer School" there were I think only two foreign speakers. It was said by outsiders of it that the purpose was to make it a purely Japanese enterprise, and Dr. [illegible] of the M. E. Church was so ~~[illegible]~~ troubled (by being right [illegible]) that he left without speaking. This year there were at least five foreign speakers, and nearly all the addresses centered in Christ. Mr. Yokoi spoke such points as these: Christ is a living Christ; Christ is a Spirit; Christ is God; Christ's death on the Cross not simply an example but (I don't know right here) ~~[illegible]~~ very necessary to salvation the resurrection was real; ~~and~~ & the real Christ is present. Faith in Christ, loyalty to Christ, & work for Christ are the foundation of Christianity."

These statements which I presume you will hear of directly from Japan are very remarkable. Of course what I said on the previous page in introducing them is not for publication —

Thanks for what you say of the Annual Meeting. We shall apply at once for accommodations. I have attended only one Meeting of the Board (Des Moines) and Mrs Gordon none. I shall be glad to do what I can to help at the Board Meeting. I should like, however, to have a pretty definite idea of what is expected of me, that I may not discredit myself or the missionary body. I have wondered how far the Chautauqua idea could be used at the meetings, i.e. by having one or more meetings for a single field. For example, Atkinson, Allchin, Murai, Morita Ichihara, McCord of Cleveland, myself and others might make ~~an~~ one or more good Japan meetings. The great difficulty is lack of time; but by ~~puttin~~ bringing forward only two or three missions the connection was cut; and so the real church is present. Faith in Christ, loyalty to Christ & work for Christ are the foundation of Christianity.

These statements which I presume you will hear of directly from Japan are very remarkable. Of course what I said on the question of Japan in introducing them is not for publication.

Thanks for what you say of the Annual Meeting. We shall apply at once for accommodation. I have attended only one meeting of the Board (Dr. Morris) and Mr. Sexton here. I shall be glad to do what I can to talk at the Board Meeting. I should like, however, to have a fully definite idea of what is expected of me that I may not commit myself or the Missionary body. I have wondered how far the Chautauqua idea could be used at the meetings, e.g. by having one or more meetings for a single field. For example, Atkinson, Allchin, Davis, DeForest, Dickinson, Mr. Gard of Cleveland, myself and others might make ~~[illegible]~~ one or more good Japan meetings. The great difficulty is lack of time; but by ~~further~~ bringing forward only two or three meetings

Each annual meeting, and making them somewhat aside from the main current of the meeting much valuable information might be given— Putting this aside now, there are two subjects that occur to me as appropriate for such a time & which I think I could speak on if desired. One, "The Relation (or the Inseparableness) of the Home and Foreign Work", the other, "The Present Outlook in Japan":

Under the former one might compliment the editors authors & theol. professors present by showing how work which they have done specifically for America has been greatly influential in Japan— Where the native pastors are reading the leading American periodicals it of necessity brings the ~~same~~ intellectual problems to the front there that are dwelt upon here— This of course gives writers here the privilege of taking part in foreign work; it brings responsibility also— Many articles would be written more carefully if written with the consciousness that they were to be read and applied by Japanese & Indian pastors— An invitation to American pastors & leaders of thought & work to take their vacations in Japan & lend a hand to work would be in order——

The second topic should be treated candidly & frankly, giving the reasons for & extent of the late reaction & grounds of hope that the climax has been reached—

Heartily yours

M. L. Gordon

35

Andover, Sep 1st 91

My dear Dr Clark:

Thanks for your notification of the change of time for the farewell meeting. Mrs. Gordon and I both hope to attend—

I shall be very glad to attend such meetings as you speak of. I am ~~always~~ never so happy as when I can preach or speak on missions (how~~ever~~ it is with my hearers I do not say), and I do not think some speaking will hurt me in any way— If invited to Montpelier I shall be glad to go—

Yours sincerely

M. L. Gordon

Rev. M. L. Gordon.
Andover, Sept. 11. 1891.
Rec'd Sep. 12.

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greatly, given the reason & extent of the late
reaction & grounds of hope that the Woman's
be reached—
Heartily yours
M. L. Gordon

M L Gordon

Andover Sep 12th 91

Dear Dr Clark:

I spoke to you some time since in regard ~~fo~~ to Mr. Harada's expenses back to Japan. I saw him for an hour last week just as I was starting away ~~to~~ on a tramp with my son, and expected to see him again after my return. He was however called to Wisconsin by telegraph where a classmate promised to put him in the way of earning some money by preaching. The enclosed letter will explain the rest. If he could in some way be aided it would bring some speedy relief to our over-burdened brethren in

Kyoto. It is that thought wh
leads me to bring his case
before you. I know the
difficulties in the way an
do not effect ~~the impossible~~
you to burden yourself
too much in the matter.

Sincerely yours
M. L. Gordon

Andover, Mass.,
Sep 17th 1891

Rev. N. G. Clark, D.D.,

Dear Dr Clark:

Yours in reference to Mr. Harada is this moment received. Mr. H. bears an unusually high reputation in Japan for ability, good sense, scholarship whether Chinese or English, and unselfish nobility of character. The fact that he was, when he left, the pastor of the Kobe Church, the oldest, nearly the largest, & in some respects the most important of our churches; and the further fact that ~~H~~ he now has a call to the Banchō Tokyō church, the one which includes in its membership Prof. Wadagaki of the Imperial University (a graduate of Cambridge Eng. I believe) and Mr. Miyoshi, vice minister of Justice, sufficiently show this. How the Japanese look upon his theology is also seen in ~~the to~~ his call by this church which refused to follow Mr Kanamori in his defection — He is naturally conservative and has always been looked upon by our mission as one of the most reliable of our men — Just what his views upon Higher Criticism are I do not know for I have seen him only for an hour since coming to America but from a remark in a letter sent by him to Japan I think he is probably not far from Prof. Ladd (whom he resembles in temperament) in his book "What is the Bible?" The professors at Chicago and New Haven ought to be able to speak more definitely. If we cannot trust him I know of no one of our Japanese whom we can trust — It was my privilege to aid him (by giving him translating & other work) through ~~his~~ collegiate and theological course in the Doshisha, to receive him into the church by baptism, to make the prayer

ren

at his ordination, and so I naturally speak warmly of him: but I do not think I go beyond the bounds of truth and soberness - He has qualifications for the position of teacher of Homiletics and Pastoral Theology possessed by almost no other man, and his influence upon the Eighty or more theological students in the Doshisha would be of inestimable value - The faculty and Trustees had this in mind when they elected him -

Let me say here that several (a minority) of our Japanese pastors favor the removal of the vernacular theological school away from the Doshisha, the reasons being in a word that the other departments are a disturbing influence - We oppose this, ~~first~~, on pecuniary grounds, and claim that if we can have a man like Harada in charge of the theol. department at the Doshisha we shall be just as well off - at no more cost in men - as if we started a separate school - Sincerely yours

M. L. Gordon

M. L. Endorsed

17.
Sept. 1891

Mr Harada

Andover, Oct 5th 91

Dear Dr Clark:

Here is a letter from Mr Shigaki another of our young teachers who wishes ~~me~~ to come to America to fit himself for better work in the school and asks me to find him some one to pay his expenses while here. Can we offer him any encouragement? I fear not. from what you have already told me, and if (even without reading his letter) you could in a brief note to me or to him speak of the difficulties in the way it will be a relief to me and may steady him.

~~What is~~ I hear there is to be a "Japan meeting" at Pittsfield. Will there be any division of the subject among the speakers? The mission has asked me to make an appeal for Fukui which heads the list of proposed new stations. And I have already written you that I would like to speak on the relation of the home & foreign work, the special form of subj being something like this - Missions as affected by the present ease and freedom of international intercour This could be given at a Japan meeting or a more general one.

Truly yours
M. L. Gordon

Andover, Oct. 5, 1891
Rec'd Oct. 9

Andover Oct 9th 91

Dear Dr Clark:

Your letter with copy of your paper on "Economy" has been received. I shall ~~gov~~ be guided by your suggestions. There are several points in your admirable paper to which I think I might "catch on". I have not seen the appeal from the Kumiai Churches. If printed, I would like a ~~at~~ copy — The appeal from the mission I have, but in some unaccountable way have lost the last page of it. Will you und

Tha

abov

L

indly have it sent me?

Thanks for your words
about the Japanese Teacher.
I will send it to him -

Heartily yours
M. L. Gordon

Rev. M. L. Gordon
Andover, Oct. 9. 1891.
Rec'd Oct. 10.

ans'd & sent to C. N. C.

Andover Mass
Nov. 9th 1891

My dear Dr Clark:

A note received from Mr. Allchin tells me that there is some danger of the Prud. Com.'s not granting money for the support of Mr. Foulk for another year. I can readily understand how the Com. are anxious to cut off every expenditure not absolutely necessary, & how the fact that Mr. F is not a regularly appointed missionary and was not sent out by the Board as a teacher would make it easier to drop him than almost anyone or anything else. Nevertheless, hardly a greater mistake could, in my opinion, be committed than the discharge of Mr. Foulk. I do not believe there is a member of the Station or mission who would not oppose it. Mr F. is not only a man of fine ability and scholarship, he has had a remarkable Christian Experience and he shows a spirit of Xn humility and devotion which impress all who come in contact with him, tho' his sense of his own unworthiness and the fact that his life has hitherto been different from that of most missionaries makes him somewhat less frank in disclosing his needs and ~~[illegible]~~ more independent of help than we sometimes wish he would be — As an Example (1 of his humble spirit I recall the fact that he rarely goes through a prayer speaking in the plural number but usually drops into ~~the~~ singular ~~where~~ in which he can speak more freely of his own sins and unworthiness, and pray more specifically for the supply of his own deficiencies.

He & his wife are very active in Evangelistic work. Few foreign ladies are more active than she is, and she has been working in close harmony with Mrs. Stanford and other ladies.

If the Com. decide that they must reduce the number of foreign teachers in the Doshisha, let them fix upon the number, or the money that they can give, and the Station and the mission can do their best possible under the circumstances. But if they simply decide on the discharge of Mr. F. the result will be (1) the discharge under unpleasant circumstances of a good man and a valuable teacher and (2.) the calling from some other work of one of the Board's missionaries to take up the work of Mr. F. For of course no studies could be dropped from the published curriculum during the school year. I do hope therefore that such action will not be taken.

Much more I could say by letter or

orally but this may be sufficient—
Unless their sentiments have undergone a great change since June last a large part of the Mission feel as I do on this subject—

I returned from Penna the latter part of last week—in good health

Sincerely yours

M. L. Gordon

Andover, Nov. 7, 1879.
Rec'd Nov. 10.

M.L. Gordon 47

Andover Dec 15th 91.

Dear Dr Clark:

Yours with check for Travelling Expenses was duly received. Many thanks.

Also Enclosure from Dr Greene. Mr Yokoi will come out all right I think—

I am sorry for the cause of the postponement of our visit to you. It will suit us even better to wait till after Christmas.

Thanking you for all your kindness I remain most cordially yours.

M.L. Gordon.

P.S. Mr. Daniels of N.Y. is arranging for me to go to Washington D.C. Jan 9th to speak for my classmate Newman of the 1st Cong'l Church—

Rev. D N. G. Clark
Sec. A.B.C.F.M.

Andover, Mass.,
Dec 17th 91

Dear Dr Clark:

Many thanks for your remembrance of Mrs. Gordon and myself in connection with the Festival at Music Hall on Monday next. We shall be very glad to go – Shall we call for

the tickets that day
or should it be
earlier?

You were kind
enough to inquire in
regard to my health.
I am glad to say
that I am very well,
much better than at
this time a year ago,
and so far standing
the winter very well.

Cordially & gratefully
yours M. L. Gordon

Dr. M. L. Gordon

Andover, Dec. 17, 1891

Filed Jan. 5, 1892

1

(COPY.)

Dec. 25th 1891.

Dear Dr. Gordon,

How is your health since you left Japan ? I hope you are fast recovering and expect you will come back to Japan very soon.

As to our school, I think it is a great advance this year compared with the last. Dr Davis is not so wroried these days as he used to be last school year.

The politico law school is opened since last fall but it is not yet a success as we wish it to be. And it is very natural, with Dr. Ono alone to carry the burden on his shoulder. Sendai school is to be closed and it is providence that Mr. Ichihara can come back into our school.

Theological and Collegiate Departments are suffering on account of the lack of resources and I think it is a pressing necessity for the success of our whole institutions that these fundamental parts in our schools should have a strong basis and improve their instructions more and more. Just now I don't think our Science Schools and Politico -Law School can raise much. People must see how they go before they can be persuaded to contribute further. But I think it is possible that Christians in Japan and America would like to contribute to our Theological and Collegiate Departments, even those who

Ex. M. L. Gordon
Andover, Dec 17, 1891
Filed Jan. 5, 1892

(COPY.)

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hope you are fast recovering and expect you
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persuaded to contribute further. But I thin
that Christians in Japan and America ought
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are not yet ready to contribute to Science and Politico-Law Schools at present. I wish you would make some effort for these departments and it will be better carried out while the memory of Mr. Neesima is fresh in the minds of the Christians in America. I hope Doshisha Faculty and trustees united will ask you to make an effort in these directions next year.

In regard to my health, I have improved beyond my expectation and I think I am stronger than ever before in my life. In this state of my health, I cannot refrain from asking you whether I can come to America when Mr. Morita comes back to the school ? Dr. Berry thinks I can go and it depends only on the help. I can expect some help here if the help can be expected on the American side.

Please give my best regards to Mrs. Gordon.

Yours truly,

(Signed) K. Ukita.

Pres. K. Ukita 20 Dec. 28 /

Rec'd Feb. 18 2 /91.

Japan

Andover, Mass.,
Jan 4th 1892

Dear Dr Alden:

I have just received your note in regard to Mr. Wyckoff. As I do not find the enclosure to which you draw special attention I shall wait till I hear from you again. I leave to-morrow for N.Y. to fill some appointments made for me by Mrs.

Daniels, and for the next ten days my address will be to his care -

Sincerely yours
M. L. Gordon

Rev. M. L. Gordon.

Andover, Jan. 4. 1892.

Rec'd Jan. 6.

Sent C. N. C.

Andover Feby 6th 92

Dear Dr Clark:

I Enclose a letter from Mr. Ukita in reference to his coming to America after Mr. Morita's return. Prof. U. belonged to the same class of Kumamoto men as Morita, Ichihara, Kato, and others. Some of the trustees of the Doshisha would have sent him here before Mr. Kato as he is unquestionably the brighter of the two! But he had just at that time been bereaved of his wife and that with his delicate health made him decline to come then. His health is better now, and as the time for Mr. Monta's return approa as he would like to come in his stead I hope you can arrange for him to come as I am sure that he would make diligent use of his opportunities –

Our meeting with Mr Ellison the other day was very delightful, and I hope it may prove useful too. Hoping your health is improving I remain

Sincerely yours

M. L. Gordon

Rev. M. L. Gordon, M.D.

Andover, Feb. 6, 1892

Rec'd Feb. 8

M. L. Gordon 46

Andover, Mass.,
Feby 27th /92

ear Dr Clark:

I called at your
oom soon after your de-
arture for Auburndale yes-
erday. I am now expect-
ng to go to Newton Highlands
r Sunday & will call in
Monday morning.
I would like data
the medical and lit-
ary work in Japan.
f you can give me
ome help here ~~by~~ on
Monday it will be a
ry great favor-

Cordially yours
M. L. Gordon

Andover, Mass.,
March 3d 1892

Dear Dr Clark:

I have several things which I intended to speak to you about the other day but was prevented by the interruption of our conversation.

One was a question from the Secretary of the Cumberland Presbyterian Board of Missions as to whether you the A.B.C.F.M. desire to send out more miss'y physicians. He says they have one whom they are unable to send out who would perhaps be ready to go out under the Am. Board. I know nothing of the man personally.

In this connection I would like to say that I have ~~an~~ invitations to deliver two or three lectures on Missions before Missouri Valley College at Marshall, Mo.; to preach the ~~Annual~~ sermon before the Annual Meeting of the W.B.M. of the C.P. Church, at Independence, Mo.; to speak twice at a missionary rally in connection with the Gen Assembly of that Church in Memphis, Tenn. All these

[illegible] [illegible]
March [illegible] 189[illegible]

Dear D Clark:

I have received [illegible] which
I intended to speak to you about the other
day but was prevented by the [illegible]
of [illegible] [illegible]

One [illegible] [illegible] [illegible] [illegible] the [illegible]
of the [illegible] [illegible] [illegible] of
[illegible] [illegible] [illegible] [illegible] the [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
the [illegible] they [illegible] [illegible] [illegible] they [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
up and [illegible] the [illegible] [illegible]
[illegible] of the [illegible] [illegible]

In this connection I would like to
say that I have ~~a~~ [illegible] [illegible]
two or three lectures on [illegible] before
[illegible] Valley College at [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] the
[illegible] [illegible] [illegible] [illegible] [illegible] of the
C. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] the [illegible] [illegible] of
that Church [illegible] [illegible] [illegible] [illegible] there

will come in May next. It will be a pleasure to me to accept these invitations if you have no objections. They will of course pay my expenses, and I shall keep the time within the month of May—

I meant also to speak to you about my proposed book. As Dr Griffis has the ear of the public in regard to Japanese matters, and as a word from him would have more weight in some quarters than that of those officially connected with Missionary Societies, I submitted my Ms. to him intimating that I ~~had~~ should be glad of an Introduction from his pen— He responded most cordially, gave me a number of valuable suggestions, ~~wrote~~ had the Introduction already written out when I called for the Ms. and gave me a note of introduction to Mr. Scudder of Houghton, Mifflin & Co. In his note to me he says "It is a live book and will sell. I think the Christian public want exactly this sort of information and stimulus. You have contributed to the literature both of knowledge and of power". The Introduction for the book begins the same way & is quite a stirring one.

I send you this opinion of his in confidence of course. It remains to be seen whether publishers and public can be induced to see it in the same light. I left the Ms. with Mr. Scudder the day you went to Mr. Gordon's funeral at Auburndale.

In regard to the Wyckoff matter I have little more to say. If he is unmarried he would find it difficult to go to a new station - A man of his sensitive nature would be much more useful if happily married -

Truly yours
M. L. Gordon

Japan
March 3rd 1892

Andover Mch 14th 92

Dear Dr Clark:

I found that Houghton Mifflin & Co couldn't look at my Ms. before the middle of this week, so I got it from them and have been making some changes and additions, partly in accordance with Dr Griffis's suggestions. I now expect to finish it tomorrow. I send you Dr G's introduction, also a list of the Chapters, and shall be glad if you will return them by Tuesday evening. Would you or Dr Strong have time to look through the Ms. of the book in two or three days

beginning Wednesday morning?
I do not think there is any
point of controversy touched upon
but I should be glad of
your advice & help—

Do you have at the rooms any of the
~~first~~ gospels first printed in
Japanese. Do you have
the last constitution submitted
to the Kumiai and Presbyterian
Churches as a basis of union?
If you ~~ca~~ have and can
let me have them I
shall be greatly obliged—

Heartily
M. L. Gordon

Rev. M. L. Gordon,
Andover, Mch. 14/92

Andover, Mass.,
April 4th 1892

Dear Dr Clark:

The more I have thought of the transaction of this morning the more I feel that for the sake of others as well as myself I ought to protest against that rule of Mr. Wards- It certainly calls for larger allowances if men are to be tied down to ~~that~~ days and hours-

I am sorry to be such a charge to the Board, sorry to be at home at all, though I can't say I am sorry to have so much of a family- We have made and are making an honest effort to live economically- We rented our house only after consultation with the secretaries, Mrs Gordon did her own work for six months, until her own health and the calls for her to speak made it an impossibility, and yet the $1200 which Government has not paid our way-by not far from $400 — Of that sum we have earned $100 by speaking and writing; $150 has been rec'd from a friend to aid in the Education of the children; the remaining $150 we have drawn upon our short slender savings in Japan.

The fact is that ~~th~~ our children are almost adults in the expenses they bring — This is for you not for the committee. I do not want to go before them with a personal appeal - I do feel like asking from them justice for missionaries as a whole -

Gratefully yours

M. L. Gordon

M. L. Gordon.
April 4/1894

To the Prudential Committee-
Fathers and Brethren:

I called upon the Treasurer of the Board this morning in the expectation of receiving needed funds. To my surprise I found that although I have a small credit on the Treasurer's books I could not draw my allowance for the current month, and that even the personal solicitation of the Senior Secretary of the Board - so generously offered - was powerless to secure an hour's allowance in advance.

The Treasurer met my application by the printed rule recently adopted by you, and as I cannot but believe that that rule was adopted without due consideration of the missionaries' side of the question, I am emboldened to forward to you this protest and petition for its reconsideration

To my protest against the rule the Treas-
urer replied that "ministers are not paid
their salaries in advance". This statement,
it is hardly necessary to say is not univ
sally true; for some churches pay their min
isters salary monthly, and others quarterly
in advance. But my strongest objection
to the statement is not that it is erron
in many instances, but that it is false
in the principle implied. It assumes
that missionaries are paid salaries a
ministers at home are. I need not
remind you that ~~that~~ such is not the case.
While the missionaries' allowance is
sometimes for convenience called a salary
the Board distinctly declares (Manual p.
that "the allowance for the support
a missionary in the foreign field is
not to be regarded, in any proper
sense, as *compensation* for labor per-
formed". It is rather "a grant in aid"
for "simply what is necessary", and it
is specially explained that it is not
expected to include such provision for

the future as life insurance.

When I pressed this thought upon the Treasurer he replied that missionary service was undertaken with that understanding and that whatever follows from it should be accepted.

Now I believe there is in this an incongruity and an injustice to missionaries not planned for when this rule was adopted, and I shall try to put my own sense of humiliation at the Treasurer's refusal out of sight while I urge you with all the might within me as a matter of justice to your missionaries to do one of two things, Either (1) repeal this new rule or (2) give missionaries a compensation for their services.

If missionaries be given a compensatory allowance then the Treasurer's rule will be in order. They will be salaried employees entitled to their salaries when the work is done, no less and no more. Then it will be perfectly proper to say "Business is business."

But if the missionary love simply

To the Prudential Com.
by Dr. Gordon. April 1892.

Dr. [illegible]

"a grant in aid" that he may be "free from anxiety in regard to the means of living, his "compensation" being found in the privilege of preaching Christ among the Gentiles" (in the language of the Manual) then, as it seems to me, cast-iron rules which deny to a servant of twenty years an hour's advanced salary are like a piece of new cloth in an old garment.

Of course the Treasurer shd be able to prevent men from over-drawing indefinitely; but his resources must be very limited indeed if he can devise nothing better than the punishment of the innocent for the sake of the guilty.

Respectfully praying that you will give this your early attention I remain
very truly yours
M. L. Gordon

Andover, Mass.,
April 4th 1892

Dr. Gordon
Japan

Andover April 7th/92-

My dear Dr Clark:

I am
ery grateful for your
indness in the matter
of my allowance. It
will be a great relief
and I assure you will
be used with the strictest
Economy-

I feel however
hat that rule of Mr.
Ward's is an unwise one,
and that the End he seeks

could be secured in som
other way with less frict
and far more Efficien

Mrs. Gordon and I
gladly accept your
kind invitation to spend
next Sunday with you.
I believe we take the
train at the Providenc
Depot and get off at
West Roxbury.

Heartily yours

M L. Gordon

Rev. M. L. Gordon.

Andover, Apr. 7. /92.

Andover, Mass.,
April 11th 1892

Rev. N. G. Clark, D.D.

My Dear Dr Clark,

In regard to the return of Mr. Cady to America of which we talked this morning I wish to say further that I think the loss of Mr. C. to our school and work would be well-nigh irreparable. For years now he has made the English department of the school his specialty, organizing it, developing it, overseeing and directing the work of other teachers, advising in the choice of text books, &c. &c. He has accepted it as his ~~contribution~~ department of missionary work. His selection, annotation, and publication of Stories from the Bible for teaching English shows his ~~interest~~ care for the spiritual interests of the school; his ~~interest~~ zeal in the work of ~~in~~ our Bible classes is another evidence of the same.

If he were to leave the school it would greatly suffer from the loss,

Mr. M. L. Gordon
Anderson, Apr 7, 1892

Anderson, [illegible]
April 7, 1892

Rev. A. J. Clark DD.
My Dear Mr Clark

the return of Mr Cathy [illegible]
which we talked [illegible]
work [illegible]
of Mr C. [illegible]
would [illegible]
[illegible]
of the [illegible]
St. [illegible]
any the work of [illegible]
of such books, &c. [illegible]
to his ~~[illegible]~~ [illegible]
any work, his selection
of Stories from the Bible [illegible]

and it might be necessary for some missionary fitted to do Evangelistic work to cease from that and take up Mr. C's work.

I therefore hope that every Effort will be used to secure his continuance there and that he be allowed to return temporarily to America either with or without his family, as he may ~~prefer~~ Elect, with the Expectation of again resuming work at an Early day-

Mrs. C. is, as is well known, Eccentric if not Erratic; and while these qualities are sometimes quite annoying I do not think that they are of sufficient importance to make it desirable to recall her husband-

In this Connection I cannot refrain from adding a word as to the importance of maintaining intact our teaching force in the Doshisha for several years to come. The reaction has borne heavily upon schools. The Doshisha better than any other has weathered the storm. But it feels the stress Especially in its finances, and a diminishing of its teaching force that would Entail

a lowering of its reputation for Excellent work would not only be disastrous to the school but would be felt in other departments of our work. Let me urge then a reconsideration of the action regarding Mr Cary, and the continued support of the school. As the Japanese say, they are just nearing the summit of the mountain and ~~a~~ ~~little~~ help for the next few years will tell for many years to come.

Very truly yours

M L Gordon

M. L. Endore

ap. 11, 1882

Andover, Mass.,
April 19th 1892

Rev. N. G. Clark, D.D.

Dear Dr Clark:

We are still wrestling with the question of our return to Japan. In addition to the pain of separation from children comes the difficulty of knowing whether ~~it~~ our duty lies in that direction or not. I think on the whole the decision will be to go.

To speak of our plans in detail, I think we shall send our daughter back to Bradford, as she not only likes it better but it will (with the reduction they give on boarding as well as tuition) be much cheaper than here. Our son will go into the Commons at Phillips which will be the cheapest and perhaps the best arrangement we can make for him. Mrs. Gordon will give up our house and with our remaining daughter ~~to~~ board in a private family. She will be near the older Children and can look after them from time to time, and yet they will be so independent as to be in training for the future. Mrs G. & Mary may board with Rev. C.C. Carpenter, but the~~y~~ latter have not yet given a definite answer.

In living separated from my family it will naturally be more expensive than when we are all together, but I think if we can have the amount we have had this year — including the recent grant — we may be able to live upon it. We cannot tell how this may be, h ever, until we know what ~~our~~ Mrs. G's boarding will cost.

Another thing. Our second daug is now just past Eleven. We thin we can keep her in Japan till she is sixteen past, - or five years from the coming summer. She would have to return then, and if no suitable home should open to her Mrs G. would probably feel that she ought to come with her.

If we decide on this plan, or a similar one, I shall stay till the schools begin in September and then go immediately to Kyoto. Mr & Mrs Albrecht have invited me to board with them.

Such is an outline of our plans and I submit it to you for suggestions.

Dr Davis writes asking me to "bring an appropriation for a house" with me. If I go alone I should not need that at once, but it might be necessary to provide a house by the time of the arrival of the family a year hence. Possibly Mr. Buckley's house might be available by that time —

I Expect to start west on Monday morning.

Has anything been done in Mr Cady's matter?

Yours sincerely
M L Gordon

M. L. Gordon
Ad. 19 1892

54

Andover, Mass., April 20th 92

Dear Dr Clark:

I think you will be surprised to see that the table of Statistics of Protestant Missions in Japan compiled by Mr. Stanland, for 1891 report only *fifty* organized Kumiai churches. In a note Mr. S. says "Last year 61 churches were reported including certain provisional churches. The above includes only fully and regularly organized churches".

Now, what are the churches which have thus been dropped?

Two causes have conspired to produce these "provisional churches".

1. The isolated position of many of them. At first the believers in a new field were connected with some of our central churches, as for example those of the province of Ise became members of the churches in Osaka 100 miles away. But as the numbers grew:

and as experience brought wisdom ~~little~~ these companies of believers were organized for the purpose of securing greater mutual helpfulness and greater aggressiveness. They adopted a creed an Covenant and Church-rules, elected officers received mem-bers on confession of faith or by letter from other churches, dismissed them by letter or excommunicated them; in short discharged all the offices of a Chris-tian church according to Congregational usage. They were not however self supporting.

This brings me to the second cause of these churches.

2. Several years ago the Kumiai churches voted to consider no church ~~a~~ "fully organized and complete and so entitled to representation in Gen. Council, which was no self supporting.

Hence it is that these de facto churches ~~which~~ were marked with an asterisk in our last report and have been by Mr. Stanford dropped from the list.

Looking over our last report upon which his statistics are confessedly bas

I find, in addition to the fifty one (not fifty) churches, twenty five organizations numbering over ten Christians, with creed, covenant, officers &c of a church. If we omit those having a membership of less than twenty, twenty of these de facto churches remain, which added to the above fifty one make the seventy one which have been reported from the Mission and the Board.

Mr. Staneland's mistake grows in part out of an inconsistency in our statistics, but that it is a mistake is evident from the fact that the Kumamoto Church with its 170 members; ~~the~~ the Hongo Church (Mr Yokoi's) with 84 members, the Yatsushiro church with 66 members, among others, are dropped. There are exceptional reasons why two of these three churches ~~at~~ have not reached self-support, and the third by an example of sublime heroism on the part of pastor & people has become self supporting during the year.

One difficulty of the self support test (which would have ruled out the church at Jerusalem in apostolic times) is that circumstances may force a self-supporting church back to partial dependence. This explains why only 39 of our 51 churches are reported as self supporting. In this connection it may be noted that of "49 self-supporting churches" reported by Mr. S., 39 are Kumi-ai churches, which ~~is~~ clearly indicates, to my mind at least that ~~in~~justice is not done to some of the other denominations in this respect.

Statistics

Of course Mr. S's statistics do not affect the number of Christians; is merely a question of Church organization.

Very truly yours

M. L. Gordon

Andover, Mass.,
April 23d 1892

Rev N. G. Clark. D.D., }
Sec. A.B.C.F.M. }

My dear Dr Clark:

I thank you for yours received this morning. I think the plan outlined in my last will be followed. It is sufficient to know that it meets with the approval of you and Dr Allen. I do not care to have it brought before the Prud: Com.

Mr. Stanland is a crank, and just about as unfit to compile statistics as a man well could be. The fact that his mission dropped him is an indication of his peculiarities. He was a Plymouth Brother, or a "Christian" or something of that kind to begin with. At the same time a blunder

was made in our Statistics for last year in marking these churches exactly as some outstations with no Christians at all were marked—

I think we have quite a full set of the Bibliotheca, the gift of Dr W.W. Patton late of Washington— Possibly a few years are lacking.

I leave for the West on Monday. A letter sent to Andover will however always find me ~~soon~~. promptly—

Sincerely yours

M.L. Gordon

M. L. Endorse

Ap. 23 1892

Statistics

Mr. Atkinson

#20

Andover July 9th 1892

Rev. N.G. Clark D.D.

Sec A.B.C.F.M.

My dear Dr Clark:

We are perfecting the plan for our future as outlined in my letter of a month or more ago and approved by yourself and Dr Alden.

I plan to stay here till the schools open so as to see my family settled for the year. This will be about Sep. 15th. The first steamer after that will be the "China" from San F. Sep. 27th, I should like to take that because it is the first, and because its going via Honolulu will ~~make~~ avoid the cold of the Northern route, although my first choice was for the Canadian route. As I said in my former letter I think our expenses will be about what they have been this year, including the special grant, viz $1800. I should like, however, to be able to draw $150. monthly. I can arrange with the Treasurer as to what part shall be drawn here by my family and what part by myself in Japan. I shall not ask anything in the way of out-fit now, but may ask that a small box of books &c. be sent at the Boards expense — I may be in to see you early next week.

With kindest regards

Yours most sincerely

M. L. Gordon

Dr. M. L. Gordon
Andover, July 9, 1892
Recd July 11

Andover, Mass.,

Aug 6th 1892

Rev N. G. Clark, D.D.

Dear Dr Clark:

I have just written Mr Wyckoff that I shall be glad of his company on the journey to Japan, and glad to be associated with him in the work there. I think your advice wise, on the whole, though it seems to me important that *he* *decide* for *himself*. He will be happier by so doing than he would to have others decide for him.

It is all right with Mr. Ward; many thanks to you — Gratefully yours

M. L. Gordon

M. L. Gordon.

Andover, Aug. 6. 1892.

Andover, Mass.
Aug 12th 92

My dear Dr Clark:

I write to ask your advice. As you may know, something of a difference of opinion has arisen between the Sec. of the American Bible Society, and the Committee which now has charge of Bible publication and distribution in Japan. The Com. has addressed a long letter to the Society and recommended ~~the~~ Society to consult with Rev. Dr Amerman and myself—

This places me in somewhat of a dilemma in view of my early departure ~~form~~ Japan. I must either write the A.B.S. or I must run the risk of going back without the consultation. If I do the former, it will be assuming that my advice is valuable, and as I cannot pay my own expenses to N.Y. of sufficiently valuable for the Society ~~to go to that~~ make that outlay — If I do not write, I may be justly blamed by brethren in Japan for neglecting important interests. What shall I do? I could not go to N.Y. later than the first week in September —

Kindly advise me and oblige yours sincerely

M. L. Gordon

M. L. Gordon
Andover Aug. [illegible]

Andover, Mass.,
Aug. 15th 1892

Rev. N.G. Clark, D.D.,

Dear Dr Clark:

I mail you a copy of the correspondence concerning Bible work in Japan -

My chief trouble when I wrote you was that while the A.B.S had been asked to confer with Dr Amerman & myself it had as yet made no sign. Naturally I should have waited for it to speak but in view of my early departure for Japan, of which it is of course ignorant, I have this a.m. written to Sec. Gilman offering to go if they desire it. I was loath to volunteer my services but I found it easier to do that than to take the responsibility of going back to Japan without the conference. I will report to you the result. Many thanks for your letter.

Yours M.L. Gordon -

M. L. Gordon

Aug. 18 1892

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Andover, Mass., Aug 27th 92

Rev. N.G. Clark, D.D.,

Dear Dr Clark:

I think I shall leave here the 14th or 15th - I think I shall have to ask to be Excused from the farewell meeting. I dont Enjoy them greatly at the best, & now our struggle has been so great, & the way so uncertain, & our hearts so sore that I do not feel that I can say anything in public - certainly not anything that would be Edifying -

Thanks for your invitation to talk over Japan matters. Any day next week Except Saturday will suit me. Give me the choice of two days if you can -

Cordially yours
M. L. Gordon

for M. L. Gordon
Aug 27/ 1892

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S.S. China
Nearing Honolulu, H.I.
Oct 3d 1892

Rev N. G. Clark, D.D.

My dear Dr Clark:

You will be glad to know that we are having a very comfortable and prosperous voyage and if all goes well we shall be in Honolulu tomorrow morning. I write to-day on a matter of business. You will remember that I spoke to you about two organs early in the summer. One was for a faithful Evangelist (Mr. Murakami of Tamba) that his wife might aid him in his work; the other for our little church in Miyodzu, Tango, Mr. Takenouchi, pastor. You asked me to have Mr. Swift report them to you & you would have them sent out as "special" at the Expense of the Board. I supposed this was done, but a

Rev M. L. Gordon

ev M. L. Gordon
Aug 27th 1892

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Yours truly

M L Gordon

Mr. Frear gave us very kind attention in S Francisco —

Mrs. Gordon writes that she finds her location at Rev Mr. Carpenter's in Andover very pleasant. I hope you will not be disappointed in my little book when it comes out —

Dr. Gordon
Oct 30 1877

Dear Dr Clark: Yokohama Japan
Oct. 19 62

After a pleasant passage the "China" reached here on the 15th, Miss Searle, Dr Bliss (for Foochow) & myself all well - I am waiting for my passport & expect to go on to Kyoto to night - The general tone is more favorable among missis & Japanese Christians - Cordially yours M. L. Gordon

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萬國郵便聯合端書

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大日本帝國郵便
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EMPIRE DU JAPON

JAPAN

The Rev N. G. Clark D.D.
No. 1 Somerset St.
Boston U.S.A

大日本帝國政府大藏省印刷局製造

American Board of Commissioners for Foreign Missions.
Kyoto JAPAN.

Nov 26th 1892

Dear Dr Clark:

After a pleasant voyage I arrived in Yokohama, Oct 15th, and after a few days in ~~Ky~~ Tokyo came on to Kyoto on the 20th. I met one class the following day and two others very soon after, and my foot is on the treadmill again as though I had never been away.

We are not out of the ~~re~~ effects of the reaction yet, but I find both missionaries and Japanese Christians hopeful of a better time coming soon. We have a large number of students in school, and things seem to be moving on smoothly.

Dr Morita has come back with the same earnest spirit that he had before going to America, and promises to be a tower of strength intellectually and spiritually. Dr Kawamoto, one of our former pupils, and a graduate of the Med. Dept of the University of Penna in 1890 now connected with our hospital, is also a warm-hearted Christian.

S Yuasa is Superintendent of our Sunday School and earnestly seeks to make it a success - The young men we have in our Faculty now are a good Evidence and illustration of the work the School is doing -

I am very delightfully situated in Mr. Albrechts family. He is one of the very strongest and best men in the Mission. The amount of studying and teaching he can do is a constant marvel to me - There is no man who could be more illy spared than he. Mrs. A. presides over the home with rare and quiet grace. It is in many respects a Model -

Mr & Mrs. Buckley return home soon. It has been pleasant to hear the tributes of the Japanese to ~~the good~~ Mr. B's character and good work as a teacher.

A letter will go on to you by this steamer conveying the opinion of the very large majority of the mission that it is not wise for

~~them~~ Mr Cody & family to return - As you already know I have favored their return. But this strong majority against their return becomes an important element in the case. In view of it I have written Mr. C as a personal friend suggesting that he resign - He would certainly find it unpleasant to return under such circumstances. If he should resign, it would be but fair on the part of the Board to & make a liberal arrangement with him in severing the connection. I hope this may be done.

But it is late and I must not write longer. Trusting your health is improved I am with the very kindest regards to Mrs. Clark & yourself very sincerely yours

M L Gordon

Kyoto, Nov. 26, 1892

Rec'd Dec. 19

Kyoto, Japan Dec 6th 1892

Rev. N. G. Clark, D.D. }
Sec &c &c }

My dear Dr Clark:

Your favor of Nov 30th in reference to Mr Cady & family has really been anticipated here, and the mission by a large majority has voted against their return. I need not say that I opposed this course by my vote and also by a statement of reasons, but my words had no effect and indeed could not have effect upon any but the C.A.I., as the vote was taken by correspondence. I am at one with you in feeling deep sympathy with Mr Cady, but I could not prevent the action. Now that the action has been taken it seems to me exceedingly questionable whether it would be wise for the P.C. to send them back even were it so disposed. Feelings upon both sides have become much intensified and we could hardly expect harmonious and successful work under the circumstances. I have therefore written Mr C. giving it as my friendly opinion that he had better not try to return. Granting that an injustice has been done him, I should not want to return were I in his place, and I cannot therefore advise him to think of it. Beyond question there has been strong personal feeling in the matter, still with a large part of the mission I think the feeling of the unwisdom of their return is sincere and to a large extent free from personal ~~feeling~~ preference.

Thanks for your word about the organs. The one started in September is all right, but the one to Mr Murakami in June I think has been charged here. I have written to Mr. Swift about it.

In our school I am teaching homiletics to one class ~~in En~~ which understands English, and to another which knows but little of that language. For the former I wish to get some ~~vols~~ sermons for practical homiletical study. The thought has occurred to me that the Cong S.S. & P Society may have on hand a dozen copies of some one volume of the Monday Club sermons — a half-dozen years old for that matter — which they would donate wholly or nearly so, for the purpose in hand, as volumes that old are practically unsalable. Will you kindly speak of it? I should want about a dozen copies. If you get them please let them come by freight on the January order, or if later by mail, charging the postage to the account of the "Doshisha Bookstore" —

I have just received from Rev. Dr A. C. Thompson a letter in regard to a statement I made to you several years ago, and as I have heard elsewhere that my statement has been called in question, I take the liberty of sending you an abbreviated copy of my reply — I hope to write you more at leisure soon —

Truly yours M. L. Gordon

Rev. M. L. Gordon

Kioto. Dec. 6. 1872

(abbreviated
(Extract from a letter to Dr A. C. Thompson Dec. 6th 1892) 65

In refc to E main point of yr letter I will say that you wrote me several years ago for the grounds of my statement to Dr Clark, & yr disavowal of the statement was implied rather than expressed—

What I wrote is well-described by you as "an alleged hint of mine relative to a possible recall of certain missys fr Japan. You now say "No language of mine in conversation here at home or in correspondence with any brother in Japan contained such a statement or authorized such an inference"—

I do not qn yr sincerity in making this statt; still I find myself unable to accept it & must regard it as a lapse of memory— Dr Davis has repeated this ann. E statt he made 5 or 6 years ago that soon after the Des Moines meetg he recd a letter from you containg the query whether there were not members of our mission who needed lookg after bec of their theol. views. So strongly did Dr D. feel that he spoke to Sec. Smith about it— A lapse of memory on yr part therefore seems more probable than that Dr Davis fabricated the report— So far as I now remember I have spoken of this matter in America to two persons only, Dr C. & another friend— As my reputation for veracity seems at stake I shall repeat to these friends what I now say to you— In this connection I must beseech you to do all in yr power to change the position practically taken by the Bd denying to missys the liberty of thought given to pastors— Many of us, at least, have never yielded to the Bd the prerogative of governing our thinkg, & so are not affected as individuals by this action. But the effect on our work is immense & may increase— It shuts off from us the best young men in our schools— Worse still if possible is its effect on the Japanese— What influence could any one have over these bright thorough-going Japanese if he allowed it to be known that the lines of his thinking are marked out by a Com. in Boston? So far as my knowledge goes there is not a man in our mission who does not preach Christ as the Divine Redeemer of men. So far as I know we are individually in sympathy with the Xn thinking of Ex-Pres Hopkins & Pres Storrs— And shd we become unable to preach salvation by X, or find ourselves dissentg from E standards of E churches we shd feel in honor bound to resign, But to give out that a Com in a foreign land tells us how & what to think wd be to stultify ourselves & inflict a deadly wound on our influence— May I not ask you then to do what you can to deliver the Bd from this unchristian & uncongregational position? Assurg you my high appreciation of yr long & faithful service &c

M. L. Gordon—

Abbreviated letter to Dr.
A. C. Henderson in
reference to his letter of in-
quiry as to location of
missionaries in Japan

Kyoto, Japan, Dec 28th 1892

Rev. N. G. Clark, D.D.
Sec. A.B.C.F.M.

My dear Dr Clark:

Yours of Nov. 21st has been received. I thank you for its kind word for my little book, and also for a fuller expression of approval in a letter to Mrs. Gordon. Of the many kind things said of the volume none are valued more than the words of yourself and Pres. Kozaki. The latter are so brief that you will pardon an inexperienced author's vanity in reproducing them. He says, "I have read your book with great interest. Your insight into Japanese life is quite wonderful. It surpasses anything that has been written by a foreign hand",

The death of an Evangelist which he reported to you was indeed sad. I suppose the true circumstances were hardly suspected. He was working for a church which __could__ have done

done better by him, but in that as in other Churches the moral defection which came directly and indirectly from the Reaction affected especially the *paying* members, some of whom may have come into the Church ~~too~~ without fully understanding the nature of the step-

This Evangelist ought not perhaps to have been encouraged to give up his ordinary occupation, but the needs are so great that the temptation is to bring in men who have not sufficient ability or culture-

Mr Cady's case is a very trying one for you and I feel very sorry for him. As you know I favored his return and regret not only action of the mission but the method of it- By the latter I mean that the vote was taken in such a way that the reasons in favor of his returning could not be put formally before the mission. Of course the reasons *against* the return of his family were not put forward, and it is fair to say that members of the C.A.I. & others think, rightly or wrongly, that a discussion of the subject would have certainly not produced a result more favorable to their returning. But while I favored their return while the action was pending, now that such action has been taken, I cannot regard their return as wise. Feelings have been intensified on both sides, and harmonious working could not be expected. You speak of his "plunging into debt." I feel sure that that and other idiosyncrasies ~~may~~ should be attributed to Mrs. C's influence.

We would not anticipate the action of the P.C. in his case, but the question of supplying his place needs to be seriously and immediately considered. Mr W. L. Curtis, who on account of the illness of his wife is detained in this vicinity, will teach during the winter term & possibly in the Spring term, but by September we ought to have another man on the ground so as to free Mr C. for Evangelistic work & preparation for it.

It is possible that the P.C. in view of the strain upon it may think of leaving the vacancy unfilled, but that would be suicidal. They have begun a great work here, and any such course would be not only to leave that work unfinished it would tend to destroy the work already done – English is much more to the Doshisha than Latin or Greek is to a College like Amherst or Williams. If the abrupt suspension of one of these languages in the institutions named would be disastrous much more would the suspension of English here. Furthermore it would react on our general work here to a most marked degree. Again the Reaction places all mission schools under a financial strain which makes it practically impossible for the Japanese to bear this expense. In view of the return of Mr. Wyckoff, Mr Buckley & possibly Mr Cady we urge that a first class man be sent out to take charge (under Japanese guidance) of the English instruction

A recent graduate who has given special attention to English literature would ~~perhaps~~ be the best man for the place. Could not such a one be secured for five years with the hope that he might stay longer? Mr. Bartlett (A.C. Jr.) who knows the qualifications necessary and who has a wide acquaintance among young men may be of assistance to you in securing ~~such~~ a teacher as is desired.

Providentially a member of the P.C. has been with us during the past few weeks. I wish there were time to speak of the good work he did here. But I feel sure that he can give to the school a fair statement of the character and needs of the school, and as he can be reached by correspondence I earnestly pray that he may be consulted before any radical change is made in this matter. I thought I should write to Mr Ellison on this subject, but as there is no time I shall be glad to have you show him the part of this letter which bears on this question.

I have just learned that Rev. R.H. Humphrey of Randolph N.Y. formerly one of your missy's to India wishes again to enter the mission field: Possibly he & Mrs. H may be the persons. But he may not be willing to give his whole time to English teaching, and he may not have the literary qualifications. Mr Cady's thorough work makes his place hard to fill —

I am very glad to be back, and very happy in my work. We are to let Dr Davis off this term & next so that he may engage in Evangelistic work and that makes me more contented to peg away in the school —

The school seems in good condition and unless my eyes deceive me there are indications of a quickening in our churches —

With kind regards to Mrs. Clark I am very cordially and devotedly yours

M L Gordon

Ans Feb 22 —

Kyoto, Dec. 28, 1892
Rec'd Jany. 18, 1893

Cary
Greene
Gordon

Kyoto Japan
Jan 31st 1893

Rev. N. G. Clark D.D.
Sec A.B.C.F.M.

Dear Dr Clark:

In your last letter you refer to Dr Learned's remark to the P.C. that "no more missionaries are needed for Evangelistic work" in a way that suggests a further expression of opinion, and so I proceed to trouble you with a few thoughts of my own.

In the first place the need of Evangelistic missionaries in Japan — absolutely speaking — is very great, as great as it is anywhere. We have only to remember that 999 out of every 1000 of ~~the~~ Japan's 40.000.000 of people are not Christians to realize this fact. Relatively speaking, however, Dr L's remark is not far from the truth; because our Japanese are so sensitive to the presence of foreigners, so independent, and so critical, that it decidedly limits our work now and may do so still more in the future. The ability, education and devotion of not a few of them are elements of this. I do not say that they are entirely wrong in this, I do not deny that we have given them cause for irritation; I am speaking now simply of the fact. The thought that their countrymen *need* foreign missionaries frets them, and the missionaries' methods of work and of using money often frets them still more. It was a great disappointment for example to Mr. Miyagawa of Osaka that he didnt get the money asked for his Boys' School; he was ~~ba~~ offended also because Mr. Cary was removed from Osaka and Mr White to that city without consulting him. This of course means no personal disparagement of Mr. W. He noticed in your paper recently read at the meeting of the Board that you gave honor to Neesima, honor to the "missionaries", but said little of the Japanese pastors, and nothing of the "Kumamoto Band". There is some jealousy of Neesima's fame. In your paper "Twenty years of work in Japan" read several years ago these same omissions were noticed. Mr Ebina and others were greatly disappointed that we withdrew our support from the Kumamoto Boys school (because of a split); and they feel hurt that the young missionaries in that field have the handling of the money given by the Board—

I speak of this to show you how sensitive they are and to prepare you to understand a new movement which promises to seriously affect the future of our work. I can do no better than give you the substance of a recent article in the Rikugo Zasshi (Edited by Mr Yokoi though this is an unsigned contributed article) though others may give you a more full and literal translation of it.

After speaking of the more favorable sentiment toward Christianity by many Japanese the writer asks "what the churches think and plan for the future"? He says—speaking of missys at large—that "some missys are trying to retain all authority possible and some Japanese leaders to get all possible.

so that the churches are like a child told by its father to do one thing and by its mother to do another. This state of things can't last. With no dislike of foreigners and no wish to have them go away the writer thinks the time has come to have the control *entirely in Jap. hands*. Some missys are discerning, but the majority have foreign hearts and eyes and overrule the discerning minority, so the church can't be left in foreign hands. Many Japanese of education and ability have prominent places in the Church, so we can't say foreigners have all the power. In some denominations the foreigners control of the Evangelistic work; in others as the *Kumi-ai* it is carried on together. The Jap com may be called the House of Representatives, the foreign com. the House of Nobles. As to foreign money and the location of foreign missys the Japanese have nothing to say. And the reports which they send home speak of the Jap churches as though they were dependent on them, and they make nothing of the pastors of the independent Churches. Then a newly arrived missionary of 30 years of age takes the position of a sort of bishop - This is not spoken of to detract from the missys; but this state of things has brought about evils which must be remedied as soon as possible.

There are two remedies 1, Union of all denominations; 2. All power must be in the hands of the Japanese.

But if this is done will the missys who have faith and kind hearts continue to help us? From the first they have said they expected the conversion of Japan to be done mainly by Japanese, & so they wisely founded schools & trained men & women ~~and~~ consistency would make them agree to this plan now proposed. Some will doubtless say that the time is not ripe; but if we once effect the change the wisest will not oppose.

The present condition of the Churches, with so many sects, is like Japan in feudal times. We want a union like that which made

the German Empire one nation -
We shall still need the knowledge
and faith, and money of the missys, and the
loss of them would be very great.
But if we must choose we prefer
Japanese independence to foreign
aid. In the case of loss our ministers
would have to live more economically
and the pastors who get good salaries
would have to help those who get poor
ones. One result would be to rid the
Church of Evangelists who work for
money only & that would be good -
But we strongly believe ~~that~~ in the
zeal and earnestness of the missys,
And if they could see that this brought
great progress to the work they would
by individual work help us twice
as much as before, and their lives
would be pleasanter than now.
They could join our churches, become
Evangelists and pastors, and give their
learning, wisdom and money to
the churches. They would thus
avoid the unpleasant work of being

gobetweens (between the Jap. Chamber & the Board I suppose) and would have the joy of Engaging directly in the work of saving men -

Furthermore if this plan succeeds here it would have great influence in other fields. For while For. missions have been successful in Hawaii & Madagascar they have not been successful in India. Turkey &c where the civilization is higher"

Such is the article. As you will detect it has its exaggerations and misrepresentations, and there is undoubtedly some "taffy" put in for the missy's special benefit - But it is on the whole a fair representation of the way ~~some~~ a few of our city leaders feel and in ~~the~~ General Meeting in April they will probably bring their associates to agree with them - This will show you the problem, before us.

I feel sorry that the question has risen so early, but once up, it is like Banquo's ghost - The problem will be not what we think best in itself, but what we can best do with the material in hand — I am inclined to say give them all that is possible so far as the management of men and money is concerned; receive their suggestions as to our own work, but claim that in our personal work One only is our Master, even Christ. I shall not be surprised if for many missys the work will be pleasanter than it has been, and it is possible it may be more successful —

With warmest regards

I am sincerely yours

M. L. Gordon

Kyoto, Jan. 31, 93.
Rec'd Feb. 23.

P.S. The difficulty will still be in the matter of appropriations — Could the missys have a certain amount for their personal work, and let the Jap. Churches come directly into communication with the board? Mr Kozaki I hear wants the Doshisha exempted from the present plan. The question of schools will be a serious one — I think the number would decrease — If a general union of denominations could be effected it would make up for many other things. The influx of many small missions is a menace to successful work — Our relations with the Doshisha Pres. & faculty were never pleasanter & the same is true of the churches of Kyoto & vicinity

Kyoto, Japan Feby 15th 93

My dear Dr Clark:

I enclose a copy of my reply to a recent letter of Dr Thompson. If he never had such a thought as that which has been imputed to him he ought to hasten to have the letter in question published.

I wrote you by last mail of the movement for entire independence on the part of a few of our Japanese brethren. It has since become evident that among their own number there will be some, ~~great~~ perhaps great, opposition - we already hear of this in two or three different localities. As the Kumamoto men have some jealousy of Neesima, so others have some jealousy of them. I recently had a long talk with Mr Harada (I wrote him at length on the subject). Though under Yokoi's influence (the writer of the article) he is more moderate, and wishes to affect the changes slowly. I hope we may all be able to keep both our temper and our courage. Dr Davis has sent a long and admonishing letter to the

Kyoto, Jan. 31, 93.

leaders, which will have weight.
As I see the matter now I shall press for cooperation – giving the Japanese more power in the use of the funds than now ~~& so~~ try to shove off the movement to absolute independency. Of course the Japanese feel in Ecclesiastical matters the influence of the political movement here.

Will you kindly send me a brief statement of the method of cooperation in Turkey or in whatever field the natives are given most influence –

Our relations here at the school and with our pastors continue to be of the pleasantest kind –

Very truly yours
M. L. Gordon

Kyoto, Feb. 10, '93.
Rec'd Mch. 11.

Kyoto, Feby 25th 1893

Dear Dr Clark:

I am very glad to second Miss Wainwright's request for an organ. She has a large number of pupils whom she is faithfully instructing, and she needs an organ very much. Under the impression that you could sometimes secure favors in the way of organs without interfering with regular appropriations our station has voted to make this request to you. For the same reason they did not think it necessary to bring it before ~~you~~ the mission for a regular appropriation. Hoping you can thus aid Miss W. and her good work I am sincerely yours

M. L. Gordon

Kyoto, Feb. 20 - 93.
Rec'd Mch. 22.

Kyoto Japan Mch 24th 93

Dear Dr Clark:

I thank you for yours of Feby 25th in regard to my Extra allowances. I hope it will be clearly understood that *I was asking for no change in the arrangement made before leaving Boston*. For teacher's salary and health travel I was asking for just what all my peers here have, what the youngest missionary may have. Your decision that I should draw as a newly arrived missionary is perfectly satisfactory.

In yr letter of Feby 8th to the mission Sec you spoke giving our Japanese brethren a voice in the decision of questions here. At the risk of repeating what others have said I will give you a detailed statement of our present relations. In most respects we are far ahead of our brethren in Turkey. For example "the Organization of churches" and "the Establishment of schools" are entirely in *their* hands, the only exception in the case of schools being the Kobe Girls' School formed before there were Christians to consult.

Again, the self supporting churches are of course independent. In their *local* Evangelistic work, the preaching place the evangelist & the amount of salary are fixed by them, after consultation with us it is true but in nine cases out of ten it is as they wish. Being a part of the Church work we do not ask reports from them save once a year. The Church manages the whole thing. Then comes our Japanese Home Miss'y Soc'y. We give them $4300 silver yearly. A Com. from our side meets with theirs a Com. from theirs to consult as to work and workers; but the salaries are fixed by them alone, the reports are made to them alone, and I do not know of a case for years, if ever, when the foreign Com. carried a measure against the Jap. Com. The Society has its own meetings, elects its officers, and fixes their salaries. We are present by Courtesy alone —

In addition to these two kinds of work we have a third one conducted by missy's directly — *This was taken up at the suggestion of the Japanese*, as work of which they could do no part, being work in new towns and villages within our field. This work has greatly grown and now is a large part of our station work — While taken up at their suggestion I think that now especially in stations where *bukwai* are organized, that these bukwai better be consulted even where they pay nothing —

Their demands are however clearly unreasonable. They wish missionaries to be under them; to allow a Com. ~~to decide~~ locate, & relocate missionaries &c. &c. I am sure you have no thought of this

Very truly yours

M. L. Gordon

(over)

P.S. The chief difficulty I imagine will be in connection with the Estimates and with the location of missionaries. As to the latter I favor ~~sending~~ moving a missionary only after consultation with the leading Japanese of the places from and to which he goes; but it would be a great mistake to give them the deciding power—

How far can we give them a share in the Estimates? What is done in your most liberal missions in this respect? What wd you encourage us to do? Here we need all the light we can get. G.

Kyoto, Mar. 24, 1893
Rec'd April 20

Dr. Gordon 71

Kyoto, Japan, Ap 13th 93

Rev N.G. Clark, D.D.
Sec. A.B.C.F.M.

My dear Dr Clark:

It gives me great pleasure to introduce to you Stephen Massey, Esq., of Manchester, England, who in an entirely informal and personal way, and out of pure love for the missionary cause, has been spending four months among the Missions in China. For the past five ~~days~~ he has been stopping with Mrs. Sharp, his sister, whose hus-

band is a professor in the Government Higher Middle School, and we have been delighted to meet him and hear of the good work ~~of~~ our brethren are doing in China. It is that you may enjoy the [illegible]me pleasure that I give him this note of introduction, as he goes to Boston to visit a sister who lives in Newton. I know I need not ask you to favor him with your Courteous attentions.

Vy sincerely Yours

M L. Gordon

Kyoto, Japan, May 10th 1893

Dear Drs Clark & Dunning:

In reply to a recent favor of Dr A. C. Thompson I have just written him a letter in which after going over my connection with the report that he had written to Dr Davis regarding the recall of members of our mission because of theological views, I say; "When your letter came last fall I spoke with Dr. D about it and I understood him to still believe that your letter warranted the report, but a little later he came to me with a letter to be sent to Dr Dunning, which closed with the following words, 'and I being perhaps over sensitive put more meaning into it than the writer intended; *but since he has repudiated any such thought he ought to be exonerated from any such intention*' (Italics mine) This letter I forwarded as requested to Dr Dunning, but I will frankly say that it did not convince me. It seemed to me a characteristically generous effort on the part of Dr D. for peace rather than a a direct denial that you had so written. In your last letter however you quote a sentence with Dr D's statement that all you have written on this subject is contained therein I have therefore gone over the first letter from you in which you suggest me before me what you did write, in the following sentence 'Will you tell me frankly, in confidence if you like, how this particular case, (Hume's) strikes you, and also what you deem it wise and practicable for our missionary rooms to do in reference to shaping things for the future in Japan?'

While I do not know precisely what the above sentence does mean, I am ready to say that I do not think it necessarily means that you wished or purposed to recall members of our mission because of their theological views, and that I agree with Dr Davis that 'since you have repudiated the thought you ought to be exonerated from any such intention'.

I shall forward a copy of this letter to Dr Dunning asking him to make it known to all whom he may have spoken to on the subject. This will be 'making the correction as wide as the misinformation.' I have never pretended to give more than the report as it came to me — a report still current here — but so far as I have thereby wronged you I offer my sincere regrets.

Very truly yours

M. L. Gordon"

Kyoto, May 10th 1893

Dear Dr Clark:

The Enclosed letter is self-explanatory. As I heard the report of the letter there was no suggestion of doubt in anyone's mind as to the meaning; but in view of Dr I's assertion and Dr Davis's acknowledgement I can not do otherwise than to write as I have done – At the same time this sentence indicates in what direction Dr I's mind was working.

Things here seem more quiet and hopeful. The Japanese leaders have said their word and spoken it with a good deal of feeling, but the majority of the Christians do not follow them. It seems to me a wise course for the mission to voluntarily yield them all the prerogatives the interests of the work and ~~the~~ our responsibilities to the Board will allow –

Mr Cary has kindly shown me a letter from you in which you suggest the James-Scudder affair as a principal source of the recent friction. Unquestionably it has much to do with it, though the fact that the same movement is felt among other circles of Christians, Especially among the Presbyterians, shows that that cause alone is not sufficient.

Japan's struggle for political Equality with the nations of the West, must not be left out of consideration. *To* ~~receive~~ *need to receive missionaries* brings *a sense of degradation*, and this infamous Exterritorial jurisdiction makes the presence of an organized body of foreigners here for any purpose Exceedingly dis~~graceful~~tasteful. Other reasons are largely waves on this one great sea. It remains to be seen whether with patience and loving tact we can overcome this difficulty, and allay this irritation.

Heartily yours

M. L. Gordon

Kyoto, May 10/93
Recd May 31

American Board of Commissioners for Foreign Missions.
Kyoto JAPAN.

May 15th 93

Dear Dr Clark:

I Enclose Mr. Kozaki's report of the Doshisha School- The Station would not Endorse Everything he says. Some, perhaps, would stumble at the Compliment to Mr. Cady. More would stumble at the statement in regard to discipline- You cannot have exactly the same kind of discipline in a Japanese school as in an American one- The ~~most~~ promptness & machine-like accuracy which is the aim of many of our disciplinarians is very distasteful to the Japanese. On the other hand I doubt if there is a college in America of the size of ours where the deportment and studiousness of the pupils is equal to ours- This latter ~~statement~~ fact needs to be kept in mind in judging the discipline of the school-

A few days ago I received a copy of Dr Storrs's Elegant and most valuable volume on "Bernard of Clairvaux". I look forward to the reading of this in the summer vacation with very great pleasure. Only the other day I took down Pres. Storrs's most valuable work on "The Divine Origin of Christianity Indicated by its Historical Effects" and I felt like sitting down & reading it right through again.

Books coming out by freight are often delayed so long in Boston & on the way that our acknowledgements seem tardy, when really as in this case the book has only just arrived. Please assure both author and publisher of my appreciation of their generous gift. Very truly yours

M. L. Gordon

M. L. Gordon
Kyoto, May 15, 1893
Rec'd June 12
Schauffler
and
Bernard

Kyoto, June 14th 1893

Rev N. G. Clark, D.D.
Sec A. B. C. F. M.

Dear Dr Clark:

Mrs. Gordon has at my suggestion engaged passage on the "China" which sails from San F. Sep 12th. She will bring our youngest with her, leaving our oldest daughter and our son in the U.S. When I left, the arrangement made was as you may remember that we should have $150 per month, $110 to be drawn there and $40. here—

May I ask that this be allowed to continue till the End of September, Mrs. G being allowed to draw the $110. for that month [illegible] before leaving the East, that is in the Early days of the month— & I drawing my $40. per month till her arrival here when we shall go on the basis of other missionaries— This slight pecuniary favor to us will Enable her to give the two children who remain something of a start in the way of Clothing &c. And then from Oct 1st they can draw on the regular missionary-child's allowance. I should like to have that (as is given the children in some other of our families) $150 a year for each of them, and I need not say that even that will come far short of their actual needs in the future as it has in the past—

If you will bring this matter before the Prud. Com. and have it arranged so that Mrs. G can draw it without trouble I will take it as an addition to the great sum of favors for which I am indebted to you—

Every yours
M L. Gordon

P.C.

M. L. Gordon.
Kyoto. June 14. '93
Rec'd July 11.

American Board of Commissioners for Foreign Missions.
Kyoto JAPAN.

Rev. N. G. Clark, D.D. July 20th 1893
Sec A.B.C.F.M.

Dear Dr Clark:

I was asked by the mission to write a brief acct of its annual meeting for the "Herald". I have done so and take the liberty of sending it to Dr Learned who will doubtless promptly send it on to you.

The An. meeting was not very satisfactory, and my acct is perhaps less satisfactory still. You may not want to publish it at all. It was not expected that I should go into details but the minutes will show you that there was a good deal of uncertain voting, and the fact that the most important questions were finally referred to committees shows that the mission itself had reached no satisfactory solution of them.

A few of us feel that the mission

missed a great opportunity to do the generous thing by the *Kumi ai* Churches. We use about $14.000 in *Station* Evangelistic work and about $3000, is ~~used~~ raised by the Missy Socy of the Churches at large. Under the influence of Mr Cary's able paper on self support the mission first voted *to* suggest to them the complete withdrawal of this $3000, but partly if not mainly from the opposition of our Japanese brethren this suggestion or recommendation was withdrawn and a ~~general~~ conference as to new plans *in* general was suggested. To withdraw the $3000 would disaffront the Japanese and possibly divide the churches, and increase the *Station's* use of money for Evang'c purposes which some of the Japanese look upon with suspicion and which is perhaps not better administered than the funds of the Missy Society. My preference would have been to give the $3000 outright to the

Churches for their Miss'y Society, withdraw our part of the Committee and let them be directly responsible to the Board for the wise use of this money. Our portion of the Com. exerts comparatively little influence now in the use of the $3000. To have put it entirely into their hands would have greatly satisfied them and increased their sense of responsibility without any serious risk ~~loss~~ to the Board as it would have made almost no change in the administration of this $3000, and the much larger sum would have remained in the hands of the stations, and with much more cordial cooperation from them — As it is I fear we are in for considerable misunderstanding — But we will hope for the best —

Thanking you for your kind words in regard to Mrs. Gordon's work in the U.S. I am sincerely

yours M. L. Gordon

M. L. Gordon
Kyoto. July 20. '93
Rec'd Aug. 17.

American Board of Commissioners for Foreign Missions.
Kyoto JAPAN.

July 25

Rev N. G. Clark, DD
Sec A.B.C.F.M.

Dear Dr Clark:

You will notice among the estimates for the coming year the item of $400 for the salary of Dr Morita. As this is something new it may be necessary to offer a word of explanation - ~~Hith~~ For the past few years philosophy has been taught in our schools here by Profs. Buckley and Ukita. These gentlemen are no longer with us so this work devolves on Dr Morita. But as the philosophy in both the College and the the two (English & Vernacular) theological departments requires about thirty hours a week of teaching it is impossible for Dr M. to do the work alone - We are brought therefore face to face with the necessity for a new teacher. We can

M. L. Gordon

not promise them a new missionary teacher. On the other hand the Doshisha trustees find it difficult if not impossible to furnish a teacher, out of their funds, as about half the time is for the teaching in the theol. department in which no tuition is charged and from which consequently the Trustees derive no ~~[illegible]~~ revenue — The proposal is to make Dr Monta a professor in theol. faculty and employ an assistant, from the trustees' funds, for the philosophical work in the College (Dr M. supervising the whole). Dr Monta has also been asked to become dean of the theological department and it is believed that his scholarship and ability would make his position at its head one of great value to the department — We think also that ~~both~~ you as well as ourselves would take comfort in the thought of such a man's ~~being~~ occupying the positions ~~of~~

professor and Dean in this department.

This is asked for one year only. I think Bro. Kozaki's hope is to secure an endowment for one or more Japanese professorships in this department while in the United States. If he succeed in this the one year limit might stand, if he do not succeed I do not see how they can avoid asking for it again, though the request now is definitely and explicitly for one year.

Hoping that the Prud. Com may see its way clear to accede to this request of the Trustees and the Mission I am sincerely yours

M. L. Gordon

P.S. I enclose the first draft of a letter that I have just sent to Rev W. J. Batt, Concord Mass.

Kyoto, July 25, '93

Rec'd Aug. 22.

P. C. Morita –
Dean & Prof.

First draft of a letter
to)

American Board of Commissioners for Foreign Missions.
Kyoto JAPAN.

July 26th 1893

The Rev. W. J. Batt.

My dear Mr. Batt:

I am sure you remember about Mr. Tomeoka the writer of the enclosed letter; for you are sending copies of "Our Paper" to him. As you will see he wishes to spend a few years in America to prepare himself more fully for his work. The state of the case is as follows: After quite a remarkable personal history and very faithful work as a pastor (see my "American Missionary in Japan pp 146 ff.) he was called to be moral instructor in a large prison in the Hokkaido where he has been ~~suc~~ very successful. Because of this success five other young men have gone to take up the same work. In the main part of Japan the prisons are ~~m~~ almost entirely in the hands of the Buddhists, morally and religiously speaking, and with their political power they are likely to hold them for some time. But in the Hokkaido - formerly known as Yezo - the Christians have been given a chance to show what they can do. If they succeed in greatly benefitting the prisoners either while in prison or after their discharge, then we may hope to have Christian ideas and influences & prevail in other prisons also. But if they fail then Christianity will for years, or for centuries, lose its opportunity of doing this work. Mr. Tomeoka realizes the critical nature of the situation, and sees that almost everything depends upon their doing their work intelligently and thoroughly, upon their being able to guide and help prison officials even in their work - So he planned at first for one of his assistants, ~~to go~~ an unmarried man - to go. That plan failed and Mr Tomeoka is ready to go himself ~~and~~ leaving his family for several years, to study prison management &c.

What he would find most helpful perhaps would be to get an appointment at Concord or Elmira, or at each for awhile where he could gain practical knowledge of the good work being done there. He would be willing to do anything that would help him to the coveted knowledge, and I am sure you would find him intelligent, alert, and faithful. At the very first his ~~know~~ ability to hear and speak English might be somewhat lacking, but I feel confident that he would soon overcome that. He says he hopes to ~~secure~~ provide the money for his travelling expenses. He would need there pecuniarily either ~~from~~ his work or from benevolent friends enough for his food clothing and incidentals. I have wondered if you could not take him as an errand boy or assistant for the first six months that you might come to know him and trust him. If your experience should be at all like mine you would soon come to love him very much.

I think, now, my brother, I have put the matter fairly before you. Do what you can to help this brother, who in worth is another Neesima, to the accomplishment of his high aims- and so give a helping hand to prison work in Japan. I shall send a copy of this to Rev N. G. Clark, D.D. our beloved secretary in whom you will find, I am sure, a sympathetic friend and counsellor- though Board understand [illegible] he can assume no financial responsibilities in Mr. Tomeoka's case. It seems to me that the matter ought to be kept out of the papers at present-

With great respect I remain
sincerely yours
M. L. Gordon

I think I shall advise Mr. T. not to plan for more than two years in America-

Tomeoka - Kyoto, July 26, 93
Recd Aug. 22.

Kyoto, Japan
Sep 21st 1893.

Dear Dr Clark:

I have been wanting to write you of our relations to the Japanese especially since the appearance of the Editorial and the communication from Dr Griffis in the "Congregationalist" of Aug 10th. Your own letter and that of ~~Dr Da~~ Mr Ellison to Dr Davis greatly strengthens that desire and in the midst of the pressure which the opening of our school brings I write a few hurried lines—

In the first place I would express my thanks to Dr Dunning for his sympathetic reference to the Mission. In the second place I would express my conviction that in so large a ~~field~~ mission as ours where we have so many men and women with various temperaments, experiences, and personal relations with the Japanese, no one man or station can give an adequate ac-

count of the situation, and things
change so rapidly here that what
may be true when a letter is written
may be very untrue when it is
received and published - The
Cong^{t} Editorial, kind and valuable
as it is, hardly represents the situa-
tion here to day. The "dead calm"
of which it quotes a missionary as writing
if it ever existed has passed away.
There is in some quarters hostility, and
worse still, indifference, but these are
by no means absolute. Not only
are we in Kyoto frequently invited
to preach in the churches, in the in-
terior we always find a welcome
and can always gather a larger
audience than the local Japanese
pastor or Evangelist. In my recent
trip to Tamba and Tango I had
not only good sized audiences but atten-
tive ones also, and thanks were
freely given for my presence ~~at~~ in
the places where I could go, and
regrets that I could not go to others -
As I write I think of five or six such

places – At Miyazu on the N.W. coast
where I spent two Sundays I spoke twice
and the Xns vied with each other in kind attentions.
on each of those days. The Evangelist of
& center of a large district
this city of 10,000 inhabitants, very
urgently requests Mr. Bartlett to come
here – on his return to Japan –

It is true that by a few leaders some
of our number have been slighted
and even insulted. The treatment
of Dr Davis & Mr Atkinson was out-
rageous as was a good deal of the
talk at the last annual meeting
of the Churches. I think many of
the pastors felt it to be so. I think
also that it is no use to try
to conciliate one man – perhaps more
than one – On the other hand we
cannot say that we have given
them absolutely no ground for
criticism. But what I want
to say is that with the great body
of the Xns and even of the
pastors our personal relations – ex-
ceptional individuals aside – were
never pleasanter –

Here in Kyoto our relations with the pastors are entirely pleasant and as for the Doshisha I have never known the personal relations between Jap. & Am. professors to be so pleasant, I have never known our advice & help to be more frequently sought and taken than now — during the past year —

There has been tension, there is still, great tension but it is chiefly around the question of the organization of the churches — The churches like the Nation are awaking to self-consciousness, and they do not see or want to see that financial dependence & entails any other kind of dependence. The young Prot. Churches of France though receiving financial help from Am. are ~~entirely~~ largely independent men in the use of that money. Why should not they be? They may be unreasonable in this from our point of view, but their unreasonableness is a point which we have to deal with — The time may come when locally or generally the help we are able to give will be outweighed by the irritation we cause — It is in view of this that I favor giving them as free rein as possible, as doing all we can to make them feel that the work is their own — This was in the mind of the mission in recommending that the Board's help be made to the "Doshisha" & the J. Home Miss'y Soc. in a lump sum — But it is a mistake to suppose as Mr Ellison seems to do that we know nothing about the detailed expenditure of that money. We have three advisory members on the Board of Trustees of the Doshisha, and as to the Japan Miss'y Society ~~we~~ our com: still have joint power with their Com. in deciding what work shall be done and what men shall be employed. This you will find clearly stated in the Mission's Report for 1887 — This can continue if the Board desires it — They make a detailed financial report annually.

this report was formerly embodied in our An. Report. That it is not done so now is our fault not theirs

The changed aspect of affairs in regard to the holdings of property has been a trial to them as well as to us— But it is not their fault, and the assertion that they have shown "a grasping spirit" is without foundation— Even Sidney Gulick who has been as much tried as any one in this respect, says there has been no such spirit—

Dr Griffis is wrong in saying that "the majority of the Mission favor turning the money over in bulk"; Even as he is wrong in asking that the Doshisha property be given to the Japanese. This latter was done years ago as you know—

A few of us looking forwarded to the time when our work here will be largely done, when the Jap churches, shall manage their own work entirely, using American gifts as the French are doing now, would be glad to see a small beginning made in that direction now, but we have had no thought of doing this without the consent of the Board, and if as seems to be the case the Board is not ready for this we do not care to unduly press it -

Excuse my unavoidable haste & believe me

Truly yours
M. L. Gordon

P.S. We are just beginning to use the Byron-Stone Clark Memorial Hall. It is a very handsome building. I wish Mrs. Clark could see it & the earnest students who daily throng it.

We have at least twenty new theol students, sixteen of them in the regular department.

I should be glad to have Dr Dunning see this or hear the substance of it -

Rev. M. L. Gordon 5

Kyoto. Sept. 21. 1893.

Rec'd Oct. 16.

Kyoto, Japan
Oct 30th 1893

Rev. N. G. Clark,
Sec A.B.C.F.M.

Dear Dr Clark:

You know of the coming of Capt. Janes here. Most of the members of the station were away, but Mr Albrecht and I being here promptly called on him. Mr. A. was able to give them some aid in securing household furniture, and I have lent them books and periodicals. Other members of the mission as they returned showed them every attention. We invited them to our English Sunday service and to our weekly prayer meeting but they came to neither.

There is in our school a lecture association, whose object is to secure monthly lectures at the school. Capt Janes was invited by this association of students to speak. He consented and the arrangement was made that he was to speak on "The greatest ~~thing~~ Thing in the World", in three lectures.

The first of these was given on the 21st. The first part of the lecture was devoted to showing that this greatest thing was not physical perfection, wealth, scientific knowledge, Philosophy – which has demonstrated only the limitations of the human mind – happiness, the affections – love has its limitations for there is a time when it must be said "Depart ye worker of iniquity". – Nor will the Imagination do for a supreme guide in life though the vast majority of men have followed this – The religions of the world are creations the imagination, Brahmanism, Buddhism, Mahomettanism, and Christianity – The bibles of all these religions are creations of the imagination, and all are thought to be inspired? None of them can be our supreme guide – Not our Old Testament, nor the new, the writings of Paul are irreconcilable with the teachings of Christ – The Sermon on the Mount is negatived by a spurious verse in a spurious chapter in Mark. "He that believeth &c"

These book religions need a priesthood to interpret them - These priests - theologians - can do it - to the satisfaction of the theological mind - The world, however, has outgrown theologians. It is evident we can not find our guide here.

Is it in morality? Morality is necessary. Mere morality is an insufficient guide; is supernatural morality? Morality founded on religion has sanctioned the greatest curses to society E.g. Slavery. The whole Prot. Ch. Except one little sect in Vermont favored slavery. All the theologians favored it - So Witchcraft. Five millions of people in Europe put to death for witchcraft. In Great Britain a Million and a half of people every year die from intemperance, and this due to the miracle of turning water into wine, falsely attributed to Christ -

Pres. A D White for making Cornell University an unsectarian school was hounded by the whole fraternity of theologians of New York - &c &c.

I need not say that this lecture

so ungentlemanly, so untrue, struck us all like a thunderbolt. We had a meeting of the station next day and a com. was appointed to express to the acting president Dr Ichihara our surprise and regrets that such an address should be allowed. He has sent a very frank and respectful reply saying that he did not know what the lecturer was to say, nor does he approve of all that he said, but he thinks it would be easy to exaggerate the influence that the lecture would have, and that that influence ~~migh~~ would be increased by trying to stop it.

There is without doubt truth in what he says, but it seems to me unfortunate to have such lectures go on in a Christian school. I think almost every Japanese would take the view of Dr Ichihara that it is desirable to have free thought &c. — Would it not be well for you to speak to Rev. Kozaki on the subject? The matter is not ended yet but I have felt that I could do no less than give you this full, — perhaps tedious — account of the affair so that you might know just how matters stand.

Always sincerely yours M. L. Gordon

P.S. To give you a fair statement of the situation I must add that the impression made upon the students does not seem to have been very great. The discussions caused by the coming of the Unitarians and the German liberals had so prepared the minds of the students for such views, that they were not greatly surprised at Capt. J's statements; a fact which was a surprise to Capt J. himself, as I have been told.

It was Mr Albrecht's turn to speak on the following Monday, and he made an admirable reply for the brief space at his disposal. He vigorously protested against the placing of the Christian Scriptures on a level with the Sacred Books of other religions, against Capt. J's statements that the Protestant churches—"Every one of them" approved slavery, and that Christianity was the cause of the interference of Great Britain, and against the use of the Doshisha to propagate such views—It would have done you good to hear him.

Sincerely yours M. L. Gordon

Kyoto, Oct. 30,'93
Rec'd Nov

Kyoto, Nov. 1st 1893

Dear Dr Clark:

The anti-foreign feeling shows no sign of abatement. Indeed there are many indications that it will become stronger during the next few months. The "Anti-mixed-residence" party is very popular in some parts of Japan. It is reported in the papers that 120.000 signatures to a memorial of this character were obtained in Kumamoto prefecture alone. The liberal party is opposed to this, but in order to oppose it, it has to take a strong anti-foreign position itself. It is reported to have sent out ~~into~~ through the country a pamphlet favoring mixed residence because that can be secured and still maintain the following principles:

1. That Japanese shall not submit to or be outdone by foreigners.
2. That we shall not allow them to own our land.
3 We shall not give them the profits of our industries.

4. We shall not put our trade in their hands.
5. We shall not allow ~~foreign~~ native? religions to be overturned by foreign religions.
6. We shall not allow our customs to be corrupted by foreign customs.
7. We shall not allow our government to go into the hands of foreigners.

Now with one party, making ~~opposing~~ opposition to mixed residence ~~as~~ a cardinal principle, and the other — ~~the strongest~~ in the country — advocating ~~the~~ above seven articles you will see that every party rally will probably add flame to the antiforeign fire. You will see also how missionaries living in the interior are to be ~~the~~ objects of constant surveillance, and often of opposition. You will see too how our Christians who feel this already will feel it — almost inevitably — more and more, and how it will make almost every form of work more difficult.

I feel that we must go very carefully, cautiously, discreetly, bringing the thirteenth of First Corinthians into daily practice so far as is practicable to us.

It is not an easy road to travel but we may find a blessing in it—

Heartily yours
M L Gordon—

P.S. I send this and a letter in regard to Capt Janes to Mr Bartlett who will send them on to you without delay.

Have I thanked you for the "Monday Club Sermons" for my theological Class? I am sure they will be useful and I give to you and the Cong. Pub Society my sincere thanks.

Kyoto. Nov. 1. 93.

American Board of Commissioners for Foreign Missions.
Kyoto JAPAN.

Nov. 9th 1893

The Rev C. H. Daniels
Sec A.B.C.F.M.

My dear Dr Daniels:

The last mail brought us the news of your appointment as Secretary of the Board. I am sure this will give great satisfaction to our mission. Certainly it does to me. I do not think it was entirely your kind and courteous treatment of me personally that gave me the impression of your eminent fitness for the position to which you have been elected. The impression rested on a broader and better basis than that, but that treatment does give me especial pleasure as I think of you in the Congregational House —

Your special duties will not bring you into close relations with us but I wish to assure you of our good wishes for you in your work.

Kyoto, Nov. 1, '93.

The position here is critical and likely to become more so - The Japanese nationalistic feeling seems likely to sweep almost everything before it. The defects of American Civilization, real and exaggerated, are seriously affecting us - Then the "new theology" not in the American sense, but in the European sense, the theology which denies the supernatural, and almost everything else is again rampant.

~~Man~~ The regulations about living in the interior are likely to be rigidly enforced, and I shall not be surprised if many missionaries be driven back to the open ports -

Dec 6. '93

If Christianity were not of God we might faint, but we know that He will take care of His own.

Again wishing you every success
I am sincerely yours

M. L. Gordon

Kyoto, Japan, Nov 8th 1893

Rev. N. G. Clark, D.D.,
Sec ABCFM

My dear Dr Clark:

I wrote you some little time ago about the Capt Janes matter. Mr Cary and I representing the Station (Mr. Albrecht was out of the city), have had a frank full talk on the subject with Dr Ichihara.

We said to him that if such a lecture had been delivered in ~~Amer~~ any Evangelical Church or school in America an immediate protest would have followed; that it seemed to us that it could not be helpful to the Christian life of any young man or woman and would likely prove injurious; and for the Doshisha not to ~~take~~ disclaim all responsibility in the matter ~~was th~~ would be to bring harm to the Cause we all love.

Speaking for myself individually and referring to the reports of Mr. Kusahara's action in Kumamoto, I said that while I had no disposition to limit the freedom of the Japanese in any respect there was a point beyond which cooperation was impossible for me - with any man or set of men who declare, as Mr. K is said to have done, in public address that a large part of the N. Test. is unbelievable and that miracles and the resurrection of Christ are contrary to reason cooperation is out of the question. He, or they, may possibly be doing good work, but I can do my work better apart from him than with him -

Dr Ichhara showed a good spirit, repeated his declaration that he had not known what Capt J was to say, ~~and~~ that he he did not agree with all that ~~he~~ said & that he had before the lecture disavowed responsibility, & that should the other two lectures which have been announced be delivered he would again disclaim ~~authority~~ responsibility, and if the lectures are printed in the Magazine published by the school he would make a written disclaimer— He said however that he thought it would be unwise to deny to the students the right to hear him again if they wished, because they would with augmented interest seek to hear him elsewhere;— therefore he himself would not ask Capt J. to speak but if the students should ask that Capt J. be allowed to speak he would not refuse it—

We said to him we thought the giving of such lectures might affect the relations of the school to the Board, and in order to avoid that as far as possible we asked him to write you on the subject— which he promised to do—

I think most of our Japanese would take his view of it, and it would certainly add to Capt J's influence if he cd make out that he was a martyr—

I think it is quite clear that Capt. J has lowered himself in the estimation of some of his men, though they will of course stand up for him all they can -

Mr Cary and I were both impressed by the good spirit Dr Ichihara showed, and there is no doubt of his conscientiousness - He is in a delicate and difficult position -

I wish I could speak as much for the position Mr Yokoi shows - There is no comfort for any of us in the attitude he assumes -

Mr Ukita, now in New Haven is writing very outrageous articles against American Christianity for the Japanese papers - I think however ~~so~~ our younger men will rally and that there may be gain in having the position of some of ~~the~~ radical men defined clearly

Sincerely yours

M L Gordon

P.S.

I think most if not all of the station are content to allow the matter rest here - I feel hopeful that it will be a lesson which will not be soon forgotten - I have thought it my duty to report the matter to you, but now there seems to be no call for further action and I hope there will be none -

Very truly yours

A L Gordon

Kyoto, Nov. 8, '93
Rec'd Dec. 5.

Kyoto, Nov. 11th 1893

My dear Dr Clark:

It was with mingled pain and pleasure that we read ~~the~~ account of your proposed resignation. There was pleasure as we that of your completed life-work, and as we thought of your release from the tremendous burden you have been carrying despite of physical weakness during the past years.

But when we think of another's taking your place as secretary, and that the letters which have brought us so much comfort and good cheer are to cease, then a very lonesome, painful feeling takes possession of our minds. I have no doubt the Committee will secure a good man as Assistant, and we shall of course give him a warm welcome, but for those of us who have been here for twenty years more or less, no one can take your place - You will always be our secretary; and we hope you will continue to write us so long as your health permit. With the kindest regards to Mrs. Clark I am sincerely yours

M. L. Gordon.

I must thank you for defending us against the utterly baseless charges of Ex-Pres. Magoun at Worcester - How a Christian can make such an utterly baseless statement is a mystery to me - In my twenty one years in Japan I may have heard ~~that~~ future probation alluded to in a sermon as a possible solution of the great mystery of the future of those who have not heard of Christ, but I'm sure I never heard a sermon on it, nor even a positive statement in regard to it - And yet it is declared publicly that that is our religion, that is on one reason for asking the appointment of Mr Noyes!

Kyoto, Nov. 11. '93
Rec'd Dec. 5.

Kyoto, Nov 21st 1893

Dear Dr Clark:

As I have written you about Capt Janes's lecture, I will add a word to tell you that the effect seems to be far less than we had expected. In the school there is quite a strong party opposed to him, and at least two delegations of students have gone to him and remonstrated with him. They told him among other things that he had made statements but had not proved them; and as I have heard exacted a promise that he would not talk against the missionaries. He has evidently made a false step so far as his own reputation is concerned.

Sincerely yours

M. L. Gordon

11, '93

3 Copies.

Kyoto. Nov. 21. '93
Recd Dec. 19.

Kyoto, Dec 6th 1893

Dear Dr Clark:

As I sent you an accoun of Capt. Jones's first lecture I planned to do the same of the second one; but as Mr Albrecht has sent you a copy of the notes I made of the lecture it is needless for me to do so — It is very trying to have such lectures delivered in the school, but I strongly believe their very violence and extremeness will prove a double-edged sword.

The fact that such lectures can take place, and that of late there has been manifest a tendency to choose professors independent of their Christian beliefs and influence make us feel that any increase of endowment by American Christians is of questionable wisdom. I do not think the question of vital Christian belief — as we regard it — would be considered, ven in the case of these professors, did they Japanese have the appointment in their own hands, as they

Kyoto Nov 21 '93

would if they had the money. So we would at present decline to take any responsibility in seeking an increase of Endowment. As I had spoken to Mr. Harris of New London when visiting him, of the needs of the school, I have written him quite fully of the state of things in the school.

I send some copies of an appeal for our city work. As this work (aside from the medical) is supported out of the regular appropriations of the Board the station felt the appeal was in no sense a violation of the rules of the Board.

Very truly yours
M L Gordon

Kyoto. Dec. 6. 93
Rec'd Dec. 27.

Kyoto, Japan,
Dec 15th 1893

Dear Dr Clark:

We had another blas from Capt Janes on Saturday night. In it he said among other things: "The supernaturalists theory of Creatio is a false pretense, which is no better tha any" other falsehood and therefore immor "If a convert disagrees with missionarie they persecute him when not restrained law, and then they cover him with th social odium". "The petty inquisitors o Orthodox theology who whine and sneer and storm about the divinity of Chris "Belief is a fetisch of laziness". "They tell y this place is holy; why are we to rega that ~~wh~~ as holy which has been conse crated by some *hocus pocus*?" "The sanct of the race has been degraded by the conceit of saving souls; for this concei missionaries have been equipped an hells furnished with everlasting fuel

For one I had a clear conviction th I ought not to remain connected wi the School if such lectures were allo and was minded to send in m resignation at once that night, but took the advic of my wife and others to await station action. The next day brought striking developments. The interpreter, after the morning service, confessed ~~that~~ with much feeling that he had sinned against the founder of the School in doing so, & spoke of Capt. Jones as a "low-lived creature who was trying to dig up what Neesima had planted." Mr Miyagawa of Osaka who preached that Sunday also expressed opposition to the lectures. Conference with Japanese teachers developed remarkable unanimity on their part. A part of the Com. of the Students Lecture Association were also strongly opposed, and after two long sessions the Com. voted to ask Capt. Jones to discontinue them. It was a great thing to have it settled by the students as it prevented an open division in the faculty where however the majority against Capt. J would have been strong. If the hesitation of Dr Ichihara to stop the lectures seems strange we must remember this is Japan, and that Capt. J is the teacher whom he has been idolizing and idealizing for a quarter of a Century -

In this connection let me say that it seems ~~probable~~ certain that we are to have great trouble ahead, and in all probability a rupture of the Kumiai churches. Mr Yokoi, and Mr Ebina and ~~probably~~ a few others have been drifting away from Evangelical beliefs, and their drifting will doubtless be accelerated by the presence of Capt. Janes. On the other hand some of the younger pastors and evangelists and lay members who have been more or less restive under their leadership will now in all probability break away from them - We are sorry for the break but glad that they will not go with Yokoi & Co. Mr Miyagawa of Osaka although one of the Kumamoto band says he has made up his mind about Yokoi, & will not go with him, and declares there is no substitute for the Gospel -

So you see dangers are thick about us. This prevents me from giving any decisive advice in regard to Mr. Bartlett - We can tell better after the General Meeting of the churches in April - I shall not be surprised if things take a decidedly favorable turn -

Mr Murata who has just been ordained over our Shijō Church in Kyoto says the time has come for the missionaries to be more aggressive and outspoken, assures us that we are greatly needed here, and leaves no opportunity of encouraging us unimproved.

Cordially yours

M L Gordon

Rec'd Jan. 6, '94.

Kyoto Japan
Jan 20th 1894

Rev. N. G. Clark, D.D.
Sec &c

My dear Dr Clark:

Yours of Dec 19th was received this a.m. While listening to Capt. Janes's lectures in the Doshisha was one of the most trying experiences of our lives, it now seems a cause for gratitude that he was allowed to go on as he did. As I have already intimated the lectures gave rise to a strong reactionary party, and this plain uncovering of the enemy has given directness and force to ~~what~~ the preaching of our Japanese friends and ourselves - This party is not only in the school, it is in the churches also, and while the negative speaking and writing of Yokoi Et. al. will have its influence and will make the work of winning men more difficult than it would otherwise have been. I feel very confident that if the brethren in question expect to carry the churches with them, they have a great surprise in store for them. In all parts of the church there are some men at least who are strongly opposed to this movement to break away from the missionaries as well as to the radical theological movement. And I may remark here that the fact that our mission is a unit against the extreme positions taken by these two or three brethren is in itself a sufficient refutation of the charge that we are all honeycombed with heresy. The truth is, as you intimated at Worcester, we have so much deeper and graver questions to meet here that many of the questions noisily discussed at home seem trivial. The next Sōkwai will be a critical meeting; we may lose a few men, possibly a church or two, but I feel very sure that the body of the churches will stand firm, though this negative movement during the past few years has lowered the tone of Xn living, and rendered all constructive and aggressive work much more difficult.

It seems to me that the call for the missionaries to stand by the ship is clearer and more urgent than it has been for some time. For a while it really seemed that the annoyance and irritation produced by our presence outweighed the little positive good we could do. But it is clear now that these few men who criticised and thwarted us do not represent the churches, and do not hold such a position of loyalty to Christ or his truth that we can withdraw.

So my own call to continued service here seems clearer than for several years past, and I am more reconciled to Mr Bartlett's coming - With the knowledge that he and my daughter have of the language, with their interest in and love for the people, and with their knowledge of and readiness to accept the present situation I feel confident that they can give the Board good service -

Very Truly yours

M L Gordon

Kyoto. Jan. 20. '94

Rec'd Feb. 14.

4 copies

American Board of Commissioners for Foreign Missions.

Feby 15th, Kyoto, JAPAN.

Rev. N. G. Clark, D.D.}
Sec A.B.C.F.M.}

Dear Dr Clark:

On Mr. Buckley's return to America the "Book Store" was put under my care. This Bookstore was formerly for books for the whole school but is now confined to books for the Theological Department, though as a matter of accommodation to the Doshisha authorities I order the college text books also. (which they now retail.) Mr Buckley told me that at the request of the mission a credit of one thousand dollars had been given this Bookstore. At the close of 1893 there was a debit of $580 against this $1000. Books are on hand enough to reduce this same to $400 or $500 which represents the amount sunk by the Bookstore during several years preceding 1893. This money was sums partly by the frequent change of text books, partly by the misfortune and dishonesty of a Japanese who for a time had charge of the books, and especially by the constant fall of silver.

Now we are not quite clear as to just how the Board regards this $1000 credit. Was it in a sense an appropriation, the Board recognizing that such agencies though necessary are unprofitable and so not expecting a return of the money in whole or in part? Or was it simply a credit to give freedom in ordering and selling books, it being expected however that sooner or later the money would come back to the Board?

The question is a practical one in this aspect: For several years by tacit consent of the station (and I presume of the Board) the ~~balance~~ surplus of the Doshisha appropriation arising from the depreciation of silver,— or rather from the appreciation of gold— has been used to add needed books to our library. It is very desirable that we have such an increase, and if the Board does not expect us to pay up the indebtedness spoken of (and we hope it will not increase) we would all favor the continued use of the surplus from Exchange for the benefit of the library. But if on the other hand the Board regards the $1000 as a loan and expects full payment, then it would seem right to take this surplus which arises from the depreciation of silver, to offset a loss which arises from the same cause.

I think I have put the problem fairly before you and shall be glad if you will give us your solution of it.

Sincerely yours M. L. Gordon

Kyoto, Feb. 15, '94.

Filed Mar. 15.

Answered.

American Board of Commissioners for Foreign Missions.
Kyoto JAPAN.

Feby 21 1894

Dear Dr Clark:

Pres Kozaki writes that you had written him that "the Japan Mission had not asked for salary for Dr Morita". There must be some mistake here for you can easily find from the Mission Estimates that $400 were asked for that purpose. You wrote in October (I think) giving us an informal promise that the money would be granted but when the appropriations ~~would be granted~~ came on with that omitted we supposed it a result of the necessity which knows no law. While Dr M. did not see his way clear to become Dean of the Theological Faculty he is doing excellent work in it, and we sincerely hope that if his salary can be provided for it will be done.

Kyoto, Feb. 15, '94

It seems to be due the Doshisha which is in financial straits.

Sincerely yours
M. L. Gordon

Kyoto, Feb. 21, '94
Filed Mar. 15
Answered

Kyoto, Japan, Mch 14th/94

My dear Dr Clark:

Your reference to Mr. Ellison suggested that I should write to him directly, and by sending the letter to him through you I can with one writing lay my thoughts before you both.

You doubtless noticed an anonymous article in the "Congregationalist" for July 1st by a member of our mission. This article has called forth a reply from the Editor of the "Christian", extracts of which you may be interested in seeing.

First he thinks the writer of the article makes a mistake. "It seems to me that he considers that those who favor the independence of the Japanese churches wish the money of the missy's, but wish the missy's themselves to withdraw from Japan". "We wish the missys to cooperate with us, not to be our "guardians". "We wish the missys to become church members, pastors, Evangelists, of the Churches, or secretaries or superintendents of the J. Mis. Society." "We only wish to be able to erase ~~the name~~ the distinction of Home and foreign workers." "If the Japanese were to take all the money from the foreigners the latter would be shorn of their strength."

"The Japanese Churches are weak in money and in workers. Under such circumstances missionaries and their money will be a great help to the Japanese churches, and such cooperation enables the missys to discharge their obligation to God. Is not the missy's duty then, if they trust the Jap. Chs. to become members of the Japanese Churches, to follow the general ideas of the Japanese Christians, and so to help in our work? Our object is not to get their money & let them go home, but to work together for their and our aim".

"Missionaries find it difficult to keep up with the Japanese in their progress, but they may cure this by becoming intimately allied with the Japanese, and following them in their progress. Some do not do this and so become only money-helpers."

"The Cong^{t} writer says it injures the spirit of self-support to give so much to the J. M Socy: but does it not do the same in the work of the twelve stations? The writer seems to regard our churches as children and missy's as their "guardians".

"There is certainly danger from the use of foreign money. But there is the same danger to the natural development of our churches from the missy who comes here with fixed creed and a fixed theology. We must bear with both because of our present need"

I think we are nearly all sorry to have this discussion in the papers for it tends to bring the polemic ~~side~~ nature out from both parties.

But the mail is closing - Yours truly M. L. Gordon

P.S. Mrs. Albrecht is so sick with Pneumonia as to give us anxiety.

Rev. M. L. Gordon
Kyoto, Mar. 14, 1894
[illegible] Filed April 17

Kyoto, Japan, Mch 15th 1894

Dear Dr Clark:

There is opportunity to mail letters this morning, and so I write a line in accordance with a vote of the Station last night. I write in regard to Dr Morita's salary. As you will remember the *mission* asked for $400. for this purpose and a letter was received from you (in October I think) saying that the Prud. Com. approved, and that by cutting down somewhere else the funds would be provided. When the appropriations came on at the beginning of this year the amt referred to, with other "specials", was omitted, and we supposing financial stringency had made it necessary saw no other way but to accept.

Meanwhile Pres. Kozaki has been in correspondence with you and reports you as writing that "the grant has been made." In view of the foregoing history, the fact that the Doshisha is running be-kind about 50 En per month; and and the fact that the low rate of Silver makes such a course possible, the Station last night voted to pass over 300 En for the first half of 1894 from the surplus made by the low rate of Exchange on the regular Doshisha appropriation of $3000 gold; and it instructed me at the same time to write you for permission to provide for the remainder of Dr Ms Salary for this year in the same way - This as you will see means no additional demand on the Board's Treasury and is, as it seems to us, but discharging obligations made last year. Please give us your approval of ~~this~~ course and greatly relieve

Yours truly

M L Gordon

Rev. M. L. Gordon
Kyōto, March 15, 1894
Filed April 7

Kyoto, Japan
Apr 11th 1894

My dear Dr Clark:

There is one point that I have been for some time thinking of writing you about, and that is the rule that missionaries must have the approval of the Mission Treas. for all orders sent to America. There is unquestionably considerable irritation over this rule and I write with the thought that something may be done to ~~alleviate~~ relieve the irritation without sacrificing the Board's interests. I do not suggest the abolishing of the rule, only its modification. One thought is that the Mission Treas. report to Boston semi-annually the names of those who have a balance on the right side, and that for the ensuing six months those persons be allowed to send orders up to, say, $100 or $150 without the treasurer's endorsement.

My second thought is that orders by mail (e.g. for books) up to $5 or $10 per month be freed from this requirement for all missionaries, irrespective of the question of indebtedness. Sometimes a missy is asked to teach a new branch. He feels the need of books at the earliest possible day, but to send his order to the Mis. Treas. may mean a fortnight's delay – Then, too, it adds to the expense – Mrs. Gordon in coming thro S. Fran. last fall left an order for a school-book. The book and the bill come, the latter being 50 cts. The S. Francisco house paid five cents to send the bill here. I paid 2 to send to the Treas. for his approval; he paid 2 to send to me and then I five more to send to S.F. again; that is, 14 cents on a book costing 50 cents! I must say that this seems to me uncalled for, and that it is easily avoidable.

Yours truly M.L. Gordon

Kyoto, Apr. 11. 1894.
Rec'd May 4

Kyoto, Japan,
Apr 20th 1894

My dear Dr Clark:

Your letter saying that you could not find the record of the action of the Prud. Com. making an appropriation for the "Doshisha Bookstore" has been received. This acct is entirely different from the Mission's "Publication Acc't" to which you make reference. Allow me to suggest that the Treasurer's books ought to show when and under what circumstances ~~the~~ acct was opened.

Mr Albrecht writes you by this mail in regard to the desire that Mr Murray be asked to come to the Doshisha as an English teacher. The fact that Mr. M. had several years experience as a teacher in the Commercial School in Kyoto, and the Middle school in Osaka, and that he is the author of a ~~book~~ of Eng. lessons which is now used as a text book in our school is greatly in his favor. His religious influence over young men was very marked. It would be a good thing for the school and our work if we could have him.

Very truly yours

M. L. Gordon

Kyoto. Apr. 20. '94

Rec'd May 12.

Kyoto, Japan,
Apr 20th 1894

My dear Dr Clark:

The recent meeting of the Doshisha Trustees which I attended as one of the mission's representatives was largely taken up with details a report of which w'd be of slight interest to you.

A more important point was the question of Mr. Shimomura of the Harris Science School going abroad next year for further study. They hope Mr Harris may be willing to contribute $1000. for that purpose but if he does not the Trustees will continue his salary during a two years absence, he to provide from that for his own expenses abroad and for his family's expenses here.

It was voted to make Mr Kato, recently of Boston & Lynn a professor in the Science School; and Rev.

W. L. Curtis was made a regular professor in the Eng. dept. of the College.

The Trustees will send you a letter by this mail or the next acknowledging the ~~receipt~~ gift of the property recently put into their hands, the residences in Sendai, Maebashi; &c. In the closing paragraph of that letter you will notice the wish expressed that the relations of the School and the Board might "grow more and more intimate". Messrs Yokoi and Miyagawa opposed this, but the three laymen present, Yuasa, Nakamura, and Ozawa, favored it. I think Dr Ibuka (who was in the chair) and Mr Matsuyama (who was absent) would have favored it. Mr Yokoi opposed on the ground that ~~A~~ he did not want the school, especially the theol. dept.

to become "the organ of the Board" -

~~In this~~ ~~[illegible]~~ ~~Connection~~ in

One act of the Trustees was to give a farewell dinner to Dr Davis at one of the Foreign Hotels in the city. I was very glad that they did this. As Mr Yokoi is going abroad even before D. D., after their speeches & D. D. and his reply I took occasion to refer to Mr Y's departure, and said that we hoped he wd come back to work for Japan and the Doshisha and that we should not forget him, should indeed remember him in our prayers, &c. In reply he said he was not going to study for a professorship, he was going for light; that he felt himself lacking in light and light-giving power, and he hoped by breaking his relations here and going abroad for a while he could supply that lack. I hope he may get the ~~lack~~ light & come back to do good; at all events I am not sorry to have him away from Japan for a year or two as he is now not only unsettled himself but likely to unsettle others.

The trustees asked me to write asking the Board to give them some certificate or formal statement of the Endowment funds placed with the Board by Mr Harris. At present they have only a memorandum from Mr. Harris to show this.

Please excuse the great haste with which this is written. I could not otherwise get it off by this steamer.

Truly yours

M L Gordon

Kyoto. Apr. 20. '94

Rec'd May 12.

Kyoto, Japan, June 20th 1894

Rev. N. G. Clark, D.D.,

Dear Dr Clark:

Yours of May 12th & 15th have been received. I think the Station and perhaps the theological faculty will take action in regard to the unfavorable reports which have reached you ~~in regard~~ respecting to the school. This being the case it might seem unnecessary for me to reply, but lest some points be overlooked in the general action I think it best to write concerning them.

(As for some of Dr Magoun's statements I do not see how any other word can fitly describe them than ~~that~~ one of the shortest and most offensive in the language. When for example he declares that the reason the mission voted asking Mr. Noyes's appointment ~~it~~ was because its members all believe in future probation he makes an utterly unfounded statement. If he was in his right mind he knew it to be groundless i.e. that he had no ground for it; if not in his right mind he ought not to have the freedom of the religious press or the platform of the American Board. I defy him or any one to produce a shadow of proof that the statement was or is true — The truth is that the questions we have to meet here are so much more fundamental and vital that the question is practically never raised. Dr Magoun is doing much more to keep it alive than the whole Japan mission including Mr. Noyes put together.

In regard to the Doshisha it is a close corporation. Electing its own members. If there was reason in making the Am. Boards such a corporation there was reason in making the Doshisha such at a time when our churches were very few and their members of the most limited experience. The hostility of the gov't to corporations also made it seem unwise to have them publicly elected by such a body as the Sōkwai although we brought it to their attention more than once. Indeed for years Messrs. Neesima and Yamamoto practically run the company as individuals. Later as you know it was increased to ten members, five being our most experienced and successful ordained pastors; the other five being laymen, and all Christians except Mr. Tokutomi who although ~~once~~ when a pupil of the school ~~was~~ a Xn and still an avowed friend of Xty and a strong personal friend of Mr. Neesima's had relapsed into nominal Xty — Neesima & Yamamoto have died; Kanamori has given up his faith and he and Tokutomi have not met with the Trustees for two or three years, so that the working Trustees have been the Rev. Messrs Yokoi, Matsuyama & Miyagawa & Messrs Yuasa Nakamura and Ozawa.

A year ago much to our satisfaction five or six new members were relected, but Tokutomi & Kanamori did not approve them and as the custom had grown up of acting unanimously this election was allowed to lapse. The laymen especially feel the desirability of enlarging their number. Dr Davis, myself & others have spoken to them about it and Mr Yuasa has said to me that they will do so even if they cannot do so unanimously. These three laymen are very reliable business men. Mr Yuasa was a member of the first & second parliaments but resigned in order to come to Kyoto to look after the finances of the Doshisha which he does without salary or charges of any kind. He has few equals in Japan as a careful financeer.

Mr Nakamura whom you have seen in Boston was also a member of the First Parliament, & during the past year was Chairman of the Kyoto City Council, a position which he recently resigned to take a similar position in the larger Prefectural ~~govt~~ assembly - Mr Ozawa has held important positions in the local legislature which he has recently resigned by because of the pressure of his private business. He is a very prosperous Manufacturer.

Either I made a slip of the pen or you misunderstood my letter referring to Mr Yokoi's unwillingness to approve the clause [illegible] the recent letter of the Trustees to the Am. Board expressing a desire for still closer relations in the future. It was *not* that "he did not want our theological School to represent the theology of the Board" but that "he did not want it to be the organ of the Board;" that is the objection was national as well as theological. This point must not be lost sight of. Their morbid nationalism makes them sensitive about being employed or under any foreign body- Mr Miyagawa whom we all regard as thoroughly evangelical voted with Mr. Yokoi on this point. The three laymen took the other side as would Mr. Matsuyama, I feel sure, had he been present- There is no doubt that ~~[illegible]~~ many Japanese would like to see the number of foreign professors relatively diminished. Sunday The first years, ~~of~~ our theological teaching was very practical. Seeking to make aggressive preachers of the gospel we not unnaturally touched ~~us~~ lightly upon higher criticism and kindred subjects. When therefore the Germans & the Unitarians brought these subjects before them they felt that we had deceived them, and the reaction against our teaching was not only great, but personal – in some cases more than others – We did not mean to be unfair, but looked at from after developments we were unwise in not giving our young men a fuller and more adequate representation of "the other side", and so prepare them for Unitarianism & Liberalism. Dr Magoun says in effect "these young Japanese are lax in their theological beliefs, therefore their teachers must have been lax." But the men themselves have said and are saying "your teaching was one-sided and ultra-conservative therefore we have thrown it overboard" So you see we are between two fires. I am sure Dr Davis has told you of this and of how much of it he has had to bear. I think the statements of Mr Kozaki (& others too) in his letters to Dr Davis & elsewhere ~~m~~ should be interpreted in this light. When he says he does "not accept the orthodox doctrines of the Atonement, inspiration, and the future", the question is what does he mean by "orthodox doctrines"? Does he mean verbal inspiration, the Anselmic doctrine of the Atonement, & the Miltonic doctrine of the future? It depends largely upon the answer to this question whether Mr K has thrown everything overboard or not. I am not without anxiety – grave anxiety – as to Mr K's position, but I am sure I do not stand alone in thinking Dr Davis read more into the letter than some others did ~~would have done~~.

But on this point why not meet Mr K. himself in the U.S.? Why not have a sub-committee of the Board go to him and talk the matter over in brotherly fashion? There is good authority for such a procedure!

It seems that you have been informed by some of our brethren "there is no really orthodox man connected with the Doshisha". This probably refers to Japanese teachers, but in several references to it you make no qualification. As you know it is not difficult to get to thinking so much about orthodoxy as to forget that there is truth, and indeed that there is a gospel to be preached. Mr Ukita's article was sent, I judge, in the hope that it might have a restraining influence on him, not that anyone regards him as a specimen of a Doshisha professor, theologically speaking. He is not a professor in the theological department. Prof. Morita I regard as an Evangelical believer. His influence is very salutary. And there are others like him, as Profs. Matsuyama, Hattori Oshima, Mr. Sakata. As for us foreigners I do not think there is one amongst us who fails

who hold Christ up as a divine
and loving Savior, and speaking
now of my two colleagues in
the theological department of
I you have abler, more consecrated,
harder working men than Albrecht & Learned any where
I should like to know it.

We all of course recognize
the theological and religious
reaction. Neither the school nor the
churches stand where they did five
years ago. The ~~[illegible]~~ Higher Criticism
in Europe and America, the coming
in of Unitarianism and German
Liberalism, the natural tendencies of
this light-hearted people; the death
of Neesima are some of the many
causes of this. Our faith and pa-
tience are tried, our hearts are
pained by many things we hear
and see. In the coming of Capt.
Janes and in the case of Mr.
Ebina, Mr Yokoi, Mr Kanamori it has
been difficult to steer between the

Scylla of heresy hunting and the Charybdis of undue laxity, but not to speak of others I believe it is the supreme desire of your three representatives in the theol. dept. of the Doshisha ~~and~~ to keep the school loyal to Christ — and the Experience of the past year certainly encourages us to patience.

I think ~~this~~ my correspondence will show that we have tried to keep nothing covered up; indeed I may have been unwisely frank. I think too we have made it ~~plain~~ clear that we have been plain-spoken with the Japanese here, as for example in the Capt. Janes case. I do not think our Japanese take exactly the right view of the situation and I could not ask for any increase in the Endowment till a change for the better comes; but with our 60 theological students under such men as Albrecht, Learned and Morita; with a graduating class of ~~12~~ 11; ~~10~~ 9 of whom are already engaged for direct evangelistic work I think the Board has much reason for patient continuance in its work here in the faith that ~~their~~ its labors will not be in vain in the Lord.

Pardon me for this the longest letter ever inflicted upon you and believe me ever sincerely yours

M. L. Gordon

Kyoto, June 20, '94.
Rec'd July 18.
Ans'd Aug. 6.

Kyoto, Japan, June 28th 94

Rev. N. G. Clark, D.D.,
Sec. A.B.C.F.M.

Dear Dr. Clark:

Your recent letter to the mission, sent in a cover to me, was duly rec'd and has started around the Mission. I do not wonder that the thought of a periodical entirely under missionary control has occurred to you. It has frequently arisen in my own mind and doubtless in the minds of others also. I do not for a moment hesitate to declare my belief that ~~such~~ the starting of such a periodical would be unwise. It would array public opinion against it as a *foreign thing*. We could not secure first-class Japanese to work for it, for they would fear obloquy as "foreign hirelings"

It would be very narrow in its circle of influence, because foreign and avowedly conservative, and so fail to reach the very men aimed at.

No. It seems better to say what we have to say in periodicals, where discussion is free, and in books or tracts which appeal to the general Christian public. We cannot control the reading of our Xns, and one good word in an open ~~debate~~ arena may be better than twenty in a private garden of our own.

As an illustration of what I mean I send herewith the original of an article recently published by me in the "Cosmos", in reply to one of Mr Ebina's. It contains nothing new to you of course, but it may show you what we have to meet here and how we try to meet it. As I have already written you in our early years it did not seem wise to us to dwell upon questions of Criticism. But the coming of the Germans gave the most Extreme critical views to the Xty, so that we have to make those views our starting point. This will explain why the article in question ~~to~~ apparently yields so much ~~to the~~ as the possible results of criticism, and deals with the whole subject in a somewhat freer way than would be done at home. If you would lead people anywhere you have first to go where they are. I seek to do fullest justice to criticism in order to meet what I must believe is Mr. Es ~~unfounded~~ unwarranted critical positions.

I hoped to have this published

in the Japan Mail, & you will see that the Editor marked it for publication, but it was afterward crowded out. I should be glad to have it returned at yr convenience.

Referring to the criticism of us as too liberal in our teaching the statement has just been made in print by a Kumi-ai pastor recently returned from America (& not an Andover man) that "there is not now in Japan a theological school worthy of the name, i.e. one where theological study is unfettered"; that the present ones are for the training of Evangelists not for searching for truth". I recently had opportunity to speak to our students on the subject and said that I thought the training of Evangelists was the source of honor not of shame to a theological school, and that I thought theological truth could be nowhere more clearly discerned or vigorously grasped than by those in close contact with inquiring minds, and I brought forward Butler's Analogy, Fairbairn's, Bruce's Apologetical works, Dr W. A. P. Martin's Evidences of Xty as proofs of my position. I was heard attentively at least.

You wonder how Mr. Ukita's paper got into the "Independent". I am betraying no secret I think in saying that Dr Davis sent it – he spoke to me about it at the time – the thought being that it would have a *restraining influence on Mr. U– who was then in America.* Mr. Abe, now at Hartford, wrote to a pastor here, "to pay no attention to Ukita, as he ~~was~~ is deranged". He is generally recognized as

Cranky— If they push you too hard at the Annual Meeting would it not be well to move to send a delegation to Japan?

Heartily yours

M. L. Gordon

Osaka, June 28, 1894

Rec'd July 27

Kyoto, Japan
July 14th 1894

Dear Dr Clark:

* The Mission Meeting just closed was not specially striking in any way, but was more harmonious and positive in its action than that of a year ago.

In view of occurrences in the Doshisha during the past year motions were made to discontinue the Associate Trustees and to gradually diminish the grant in aid. A full statement of the reasons for the action was brought out – the election of Mr Ōnishi fifteen months ago to a professorship, a man of extremely advanced views whom the associate trustees therefore thought unfit for the place (he declined), and the lectures of Capt. Janes were especially dwelt upon,—and their incongruity with the purpose of the school pointed out. Dr Ichihara was present and took part in the discussion. He acknowledged that the lowered spiritual condition of the school and diminished Evangelistic spirit were causes for solicitude but held that they were partly incident to the development of the school from a "Training School" for Evangelists into a University, but that they were more largely a part of a liberalizing movement which affects not only all Japan but America and Europe as well. Friends of Yale & Harvard feel the same solicitude and the same necessity for a revival of spiritual interests. After a free and prolonged discussion it was voted almost unanimously to continue the Associate Trustees and to ask the usual grant.

A committee was appointed to write the Kumi-ai Churches reviewing the past 25 years of our common history, to make suggestions as to cooperation, especially suggesting the financial independence of the Japan Miss'y Society. I was practically alone in opposing this, as I am unable to favor this cutting off of our only relation with the Sōkwai.

This Com. is also to print a statement of the principles which should govern those who receive aid from the Board.

Your suggestion in regard to a periodical which should be a sort of organ of the mission received the most careful consideration but it was finally decided to take no action at present.

In regard to the future the ~~con~~ Mission voted to ask for five ladies, As to additional families while the mission is sure that its work is not yet done, in view of the ~~tradition~~ transitional state of things here and the financial depression at home it feels it wiser to wait for more light before asking rather than to ask now when the uncertainties are such that a good deal might be said on the other side -

You will hear that the Synod of the Presbyterian Church has deposed Mr Tamura for the alleged calumny contained in the "Japanese Bride". The "Council" composed of the different missions sent a letter of regret that this heaviest punishment of the church should be inflicted on one who was not proved guilty of any doctrinal or Ecclesiastical Error, and in one view of no moral Error. The Japanese Com. of the

Synod asked the Council to withdraw the letter which it refused to do. When presented, a motion was made (and lost) to return it, another (likewise lost) to receive and record it. Finally it was simply "received" - Some missionaries wanted to break entirely with a church which would act in such a way. This will serve to show you that patriotism still runs high here, and that - contrary to the views of some - we are not the only mission that has trouble - Some who condemn the action of the Synod have lost confidence in Tamura as a fair-minded, truthful man -

Have I spoken of the great Educational change here by which the Higher Middle Schools are given up and special schools established instead. The change in the Kyoto School is made at once. English is dropped, and two departments of law & Engineering established. Capt. James is thus dismissed but his Japanese friends have secured a place for him in Osaka for a year— This seems to be part of a movement in favor of *practical* Education. But it is a good illustration of the way in which Japan makes the most radical changes—

Very truly yours

M. L. Gordon

Kyoto, July 14, 1894

Rec'd Aug. 4.

Ans'd

Kyoto, Aug 4th 1894

Rev. N.G. Clark, D.D.
Sec A.B.C.F.M.—

My dear Dr Clark:

Dr De Forest reports you good people in Boston as a good deal stirred up over the fact that a Buddhist priest had been employed to teach Buddhism in the Doshisha. I think I was not in Japan when such an arrangement was made, and so in defending the action I am not not open to the charge of seeking to excuse myself. I wish to state, however, ~~to state~~ my opinion that that with the purpose in view the employment of such a lecturer was perfectly proper.

If the Doshisha were regarded as an "Institute of Comparative Religion" or some such institution, then while the funds of the Board might with propriety be used to teach Christianity there they could not fairly be Employed to teach other religions.

But if, as we hold, the object of the theological department of the Doshisha is mainly or Entirely to ~~teach~~ train preachers of the gospel, then whatever helps to secure that aim is a just and proper Expenditure. Now, our young men are to preach the gospel to Buddhists, and are sure to meet with more or less opposition from Buddhist priests and laymen. Even apart from this opposition they need some knowledge of Buddhism to enable them to adapt their mode of presenting Christian truth to the minds of their hearers. Now if they are to ~~have~~ be taught something of Buddhism at all is it not wise for them where the definite and authorative teaching of a recognized teacher of Buddhism, rather than the imperfect and unauthoritative instruction of one of the regular faculty of the Theol.?

It was with the belief that the latter was the best way of preparing Xn preachers that a priest was employed.

And the result has not been unfavorable. I think our young men have been helped in the way specified — with no one lost to Buddhism — while of the two Buddhist lecturers the first who was taken ill & died was baptized on confession of his Xn faith.

Kindly present this view to the P.C. especially to Mr Ellison & greatly oblige yours sincerely

M. L. Gordon –

P.S. Why don't you use the Vancouver steamers? They are much speedier.

Kyoto, Aug. 4. 1894.
Rec'd Aug. 24

Defense

Kyoto, Japan
Aug 22d 1894

The Rev. James L. Barton, D.D.,
Sec. A.B.C.F.M.-

Dear Dr Barton:

When you first went to the Mission Rooms your stay seemed so uncertain that, in the pressure of work, I neglected to send you a word of salutation. When, however, we recently received the good news of your decision to remain there permanently I said to myself "I will send him a letter of welcome by the next mail". Your very kind letter of July 19th came only a few days later, and my desire to write you was greatly increased thereby.-

I feel that it is a great thing to have at the Rooms a man who has a practical knowledge of the mission field. A home pastor when called to such a position is in great danger of thinking that all Evangelistic work should be carried on as he has done it in his church, and it takes a visit or two to the mission field to dispossess him of the idea. Whereas your experience in Turkey will, I am sure, not only enable you to see things from the Turkey point of view, but will make you ready for those different circumstances which must characterize the different fields. For this and for the other qualities which, as we are assured by those who know you, you possess, we are ready to extend both to you and the Board our congratulations and our promises of sympathetic support.

I am very happy to know that any words of mine have been helpful to you in grasping the situation at the Doshisha.

The truth is that extreme liberalizing and rationalistic tendencies are quite as strong outside of the Doshisha as they are in it, even stronger I think. It is a general wave of thought & is due ~~most~~ largely to foreign influences. As some one has said every young Japanese who returns from abroad feels it to be his manifest destiny to create an epoch, and he ~~don't~~ care ~~what~~ so much what he is or does if he can make his epoch - For example a young Bangor graduate who ~~has~~ took charge of one of our churches a few months ago & from whom we have hoped much has recently given a list of doctrines which it is not necessary to believe in order to be a Christian. The list is as follows:

1 The Trinity. 2 The inerrancy of scripture. 3 That all the biblical miracles ~~are true~~ really occurred. 4 That Jesus is God. 5. The Miraculous Conception. 6 The Vicarious atonement -

7. That there is no future probation 8 The resurrection of the body. 9 The Endlessness of punishment 10 The Existence of Angels. 11. That we are punished for Adam's sin—

Now his aim is probably not destructive, for he ~~dont~~ doesn't say that *he* himself doesn't believe in these doctrines, but simply that a man may be ~~with~~ a Xn without believing them— And I believe Prof Park of Andover is on record for a statement equally strong. The young man is supposed to be quite strongly imbued with the late Prof. Stearns's theology, and his strongest impulse—semi-unconscious perhaps—was the desire to distinguish himself— His statement is however quite likely to prove mischievous—

On the other hand we have gratifying evidence that a number of our pastors see the desirability of working together in a more constructive way— Our Japanese Evangelistic Committee recently refused support to two men who belong to the destructive Kumamoto clique, i.e. Kurahara &c., and it is very gratifying to know that at least two members of the "Kumamoto Band" affirm that action. Again, one of our Xns, an editor of a leading daily paper, recently wrote to a lady who expects soon to go back to the U.S., urging her not to go home feeling discouraged about the work, for what the Japanese need is the pure gospel, and that the younger men propose to stand by the missionaries in giving their people this gospel whatever a few of the Kumamoto men may say to the contrary. He said in the same connection that before the last Sōkwai he sent out about thirty letters to Evangelists &c. ~~too~~ urging them not to be carried away by the anti-foreign feeling. Such instances and assurances brighten the clouds which overshadow us — The pastors mentioned above are feeling more and more that nothing but the Gospel will build up a church. They say that two churches have been greatly injured by this sort of teaching; and it remains to be seen what will be the result in Mr. Ebina's church in Kobe, and in ~~the~~ this Bangor brother's church in Tokyo.

For one I think the present situation makes the call for the continued presence of missionaries a loud one, and if as is now reported the treaty with Great Britain has been revised — a revision which other nations are sure to follow — we may be on the eve of a new era of aggressive work.

What I have written is not for publication, but I hope you may find in it some reason for encouragement and faith in the future of our work.

I send this *via* Vancouver, and by the way why don't the Secretaries use this route more? It is often six or seven days quicker than the San Francisco route.

Very truly yours
M L Gordon

Kyoto. Aug. 22, '94

Rec'd Sept. 15.

Kyoto, Japan
Sep 18th 1894

Dear Dr Barton:

You have probably heard through Dr De Forest or others of recent publications of Prof Ukita which are not only scurrilous in their attacks on missionaries but are distinctly anti-theistic in their declarations. Our first thought was to wait till Pres. Kozaki returns, especially as we had learned that the trustees – a majority of them – were troubled over the matter. Further thought led us to decide to send a letter to the standing Com. of the Trustees which we are just doing. In this letter we pass the attack upon us and its injurious effect on the school by thus diminishing the influence of four or five of its teachers with a brief reference and emphasize, one thing i.e. the denial of the existence of God as a real being, and the making of Him simply an ideal as a rejection of the foundation of Christianity and a blow at the life of the school. We take for granted that they, the associates of Neesima

Kyoto, Japan
Feb 18 1884

Dear Dr Barton:

You have probably heard through Dr DeForest or others of recent publications of Prof White which are not only [illegible] in their attacks on Christianity but are diabolically [illegible] in their declarations. Our first thought was to wait till Mr Neesima's return. Especially as we had learned that the trustees – a majority of them – were troubled over the matter. Further thought led us to decide to send a letter to the Standing Com. of the Trustees which we are just doing. In the letter we press the attacks upon us and its injurious effect on the school by two [illegible] the influence of [illegible] as one of its teachers with a [illegible] sense and emphasize, the things, i.e. the denial of the Existence of God as a real being, and the making of Him simply an ideal as a [illegible] of the founder of Christianity and a fellow at the [illegible] of the school. We state [illegible] that they, the associates of Neesima in the formation of the constitution of the school and in guiding in its development clearly know this, but confirm our statement by a very strong quotation from Mr. Harris in which he states that if the school should ever lose its Xn character * the streams of American benevolence will dry up. This will go to the trustees today before Mr Ukita begins to teach, but we shall not be surprised if action be deferred till Pres. Kozaki's arrival ten days hence.

As this business is in an unfinished state it would be unwise to bring it forward at Madison. On the other hand it would be unfortunate to have Mr H's utterances brought forward there without your knowing what we are doing to meet them. Hence this too hurried ltr.

We assuredly have the sympathy of some, perhaps of many of our professors in this and when Pres Kozaki returns are not without hope that a satisfactory conclusion may be reached.

Very truly yours

M. L. Gordon

in the formation of the constitution of the school and in guiding in its development clearly know this, but confirm our statement by a very strong quotation from Mr. Harris in which he states that if the school should ever lose its Xn character ✱ the streams of American benevolence will dry up. This will go to the trustees to-day before the Natives begin to talk, but we shall not be surprised if action be deferred till Dr. Forsyth arrives ten days hence. As this business is in an unfinished state it would be unwise to bring it forward at Madison. On the other hand it would be unfortunate to have Mr. H's utterances brought forward there without your knowing what we may desire to meet them. — Hence this too hurried letter. We earnestly crave the sympathy of some, perhaps of many, of our professors in this and when Dr. Forsyth returns we are not without hope that a satisfactory decision may be reached.

Very truly yours
M. L. Gordon

Kyoto, Sept. 18, '94
Recd Oct. 18.
Ans'd

Kyoto, Sep 25th 1894.

Dear Dr Clark:

During the Summer Prof. Ukita has published two articles which have given us a good deal of annoyance and anxiety. One of them was very bitter against missionaries, calling them materialists, idolaters, hirelings, incompetents, &c &c extending his condemnation to the American Churches and the foreign missionary work in general. Worse than all this there was what seems to many if not all a declaration that God is an ideal but nothing more. This moved us to send the enclosed letter to the Standing Com. of the Trustees. Pres. Kozaki is now expected every day, so I presume they will wait till he returns but we felt it wise to have this business awaiting him— I believe—we believe—that the time has come to have the attitude of the Doshisha on this subject clearly defined, and I think a number of our Japanese professors agree with us— We shall do our best to keep the school true to the faith— The number of students is a little larger than last year— Yours

M. L. Gordon

(over)

Recd Oct. 23. 1894.

I wrote to Dr Barton (at Madison) of a recent interview with Dr Ichihara in which he expressed the desirability of the school's taking a definite position on this matter, and then those who do not agree to it can leave the school. He said he did not think for a moment of departing from the original foundation of the school –

Kyoto, Sep. 25, 1894.
Filed Oct. 30, '94

Kyoto Japan
Sep 25th 1894

Dear Dr Clark:

Dr DeForest writes that owing to family difficulties Dr Berry may have to go into practice in the U.S. I know practically nothing beyond this, but I cannot forbear writing to say that in my opinion any such delay as the above statement implies would be very unfortunate for the work of the Board. Dr Berry's relation to the "Doshisha Hospital" and the "School for Nurses" is such that his prolonged absence very seriously impairs their efficiency, and I hope the Board will do all in its power to prepare for Dr B's return just as soon as his family duties will allow. Especially with this War it is easy to see how a delay would be unfortunate—

Very truly yours
M. L. Gordon

Rec'd Oct. 22. 1894

Rev. M. L. Gordon.

Kyoto, Sep. 25, 1894.

filed Oct. 30.

Kyoto, Oct 8th 1894-

Dear Friends:

Pres. Kozaki preached on Sunday from Jno 6:68, "Lord, to whom shall we go, thou hast the words of Eternal Life". Referring to the difference between the real & the ideal & to the fact that E Xns of E Bible are by ~~know~~ no means what we sh'd expect he said that while there are many disappointing things in America & Europe there is no question but that Xty is the great purifying stream in Western Civilization. Its influence is increasing rather than diminishing. E.g. Economic & Social Science are Xn now as they have never been before; and in Germany there is a greater regard for Sunday &c. Among all classes in the West Christ is increasingly reverenced. However much Schools of theology differ they agree in this. This was strikingly true of the Oxford Summer School of Theology. Greatly as the lecturers differed they agreed in the thought that X is the only ground of our hope, the only ground of our salvation - "The church is growing stronger & stronger in the faith that, save as in Christ, there is no hope for it."

It must be so in Japan. If we can take these words of Peter, or his Confession "Thou art the Christ, the Son of the living God", we can go forward with hope of success; otherwise we may be as these many disciples who went away from Christ. We hear much of the "lethargy of the Churches". The churches are nothing more nor less than the individuals who compose them. They are ~~th~~ lethargic only as we are. Let us cease to use the term, but become vigorously active each one of us!" This sermon compared with Ukita's talk in the same place a week before seemed like a new world. We have much cause for gratitude & hope; for if Kozaki goes on with this spirit he will surely realize that Ukita is out of place.

Yours - M.L. Gordon

Rev. M. L. Gordon
Kyoto, Oct. 6, 1894
Rec'd Oct. 29

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Kyoto, Oct 6th 1894.

Dear Friends:

Just before Pres. Kozaki's return Mr. Shimomura briefly replied to our letter to the effect that Mr Ukita's article had been misunderstood, that the question was a theological and philosophical one which the Standg Com. was incompetent to decide. As they do not think the Doshisha will greatly suffer from a single magazine article they feel no action is called for. It was evidently arranged that U. shd "explain himself" in Chapel & I give the results on a separate sheet - Ukitas other chapel address was *in spirit* very objectionable but so worded as to be hard to take hold of - "Christ says I am the Truth, so we shd follow the truth even tho' we have to reject Christ and God" - We teachers had another consultation and asked Messrs. Learned and Albrecht to see Kozaki - They did so yesterday. K. was characteristically non-committal, especially in regard to Ukita but expressed very earnestly his desire and purpose to build up the spiritual life of the School - Messrs. A & L. will doubtless write you of their interview which they regarded as encouraging even if not quite satisfactory.

In a recent article in the "Nation's Friend" Mr U. says that the gradual decline of Xty in America and Europe and the breaking up of morality there is not strange in view of the theology taught, that until the new religion based on the science of the 19th century appears there is no hope of moving Society through religion, and that the morality of New Japan must be one independent of religion - It must make loyalty to sovereign & obedience to parents its god; it will have no God or future separate from this world; it will be the Religion of Humanity. It will make humanity wh. existed before Abraham & Jehovah its chief object of worship -

Yours M. L. Gordon -

Mr. Ukita spoke in the Chapel of the Doshisha on Sunday last. It was evidently an opportunity sought by him or his friends. His subject was "The Causes of the lethargy in the Churches. He denied (1.) that it ~~was~~ is the anti-foreign feeling, because that was stronger 10 years or more ago than now; (2) that it is "new theology". It was really because the "old theology" failed to satisfy, & the resulting lethargy has turned the minds of the Xns to the "new theology" which is about to bring new life. If there were only the "old theology" only I would ask to be called an unbeliever. We believed in Xty at first because we thought it Truth & Righteousness & so superior to Budd^{m} and Confucianism; later it came to mean belief in Sunday, in the Bible, in Xty as an external system, a creed. So the Spirit was sacrificed to externals, & to deny that X was one of the Trinity became heresy. Xty of to day is the worship of idols which have no outward form. God is like Buddha; the Bible like the Buddhist Scriptures; Sunday an idol; faith, superstition; prayer, like Budd^{t} prayer. Contrary to the science & philosophy of the 19th Century. If prayer brings victory to armies, drilling is unnecessary. I believe God is a real being, but He is unknowable, inscrutable. The common notion about him is the work of the imagination. If we believe that the God who is in our brain is in heaven we are idolaters — Believing that God will hear & answer our prayers is to be Buddhist idolaters.

As to the future it is "a selfish hope" & without proof. Belief in it injures the race. It destroys patriotism; for how shall I fight against the Chinese if I am to meet them in heaven? It destroys all virtue which has to do with the present only. There is no revelation except in Nature & in the Constitution of man — The theological department may make a mistake & become an injury to the Doshisha. All the departments are theological schools.

So far Mr. U. What he means by "new theology" is now evident: An unknowable God; a ~~[illegible]~~ X, no answer to prayer; the future only a selfish hope. He closed with the prayer that the superstitious regard for the future & idolatrous regard for the Bible may be taken from the Xns & they follow duty only —

Mr. Ukita Spoke in the Doshisha Chapel on Sunday Sept 30th. It was an opportunity evidently sought by hi[illegible] or his friends.

D. W. Learned
Kyoto. Oct. 8/94

10/27 Ans'd

Kyoto, Oct 10th 1894

Rev J.L. Barton D.D.

Dear Dr Barton:

I have already written you of Mr Ukita's course. The enclosed copies of letters sent out to our stations show further developments. While we should have been glad to see the Trustees take definite action we all feel grateful for Mr Kozaki's outspoken words on Christ and his salvation. I think we shall hear less & less of Ukita and I am told that very few of the students agree with him. Still the experience has been a trying one, but we are hopeful for the best — I have no time to write further

Yours truly

M L Gordon

Kyoto, Oct 10th 1894

Rev. J. L. Barton D.D.

Dear Dr Barton,

I have already written you of the [illegible] case the [illegible] [illegible] of letter [illegible] sent to [illegible] [illegible] for the developments [illegible] while we should be [illegible] glad to see the [illegible] [illegible] [illegible] we all feel [illegible] [illegible] [illegible] and [illegible] [illegible] and [illegible] [illegible] I think [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Yours truly

[illegible]

Kyoto, Oct. 10, 1894.
filed Nov. 1. Ans'd

J. L. B.
Rec'd 11-28
Ans'd 12-6

11/28

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American Board of Commissioners for Foreign Missions.
Kyoto
JAPAN.

Nov 7th 1894

Dear Dr Clark:

Taking a walk with Mr Albrecht a few days ago ~~I found~~ found that the question of a return to the U.S. next Summer or fall is now occupying his attention to some extent. I am not surprised at this because Mrs. A's health has been such that we even feared that they might have to go this year.

I do not write to raise the question of their receiving permission to go. That will reach you through the regular channells when the time comes. I write a word as to their way of going. The Board has decided not to send missionaries, as a rule, via Europe. Mr. A. accepts that as applying to him, and told me that after returning to the U.S. he hoped to get a pulpit and earn enough to take him on a visit to his home and friends in Germany.

Is it wise to let him do that? Or in view of his being a German & his family friends in Germany would not the question of his going via Europe be a different question from what the question of my going, for example, would be. It seems to me very clear that it would, and that the Board would serve itself in allowing him and his family to go home that way and then have his services entirely for itself when he reaches America. This would be true of any missionary whose home was in Germany, but in the case of such a royal man and exceptionally hard worker as Mr. A. the case would seem all the more clear — I do not ask of course for an official decision, but any information you could give unofficially to help him & his family in their plans would be very gratefully received —

Very truly yours
M. L. Gordon

Rev. M. L. Gordon
Kyoto, Nov. 7. 1894.

J. L. B.
Rec'd 12-20
Ans'd

Kyoto, Nov. 26th 1894

Dear Friends:

Anticipating the early fall of Port Arthur the School began a week ago to make preparations to celebrate the victory. Arrangements were made with a newspaper correspondent at Hiroshima, the chief H'd Quarters to send us an early telegram, and so when it came Saturday evening we had almost the first if not the very first news of the victory that reached Kyoto. Soon after dark, after a vigorous ringing of the College bell, the students turned out in full force with flags, red lanterns, and a band of music that had been improvised during the week, ~~we started out~~. The Girls' School was first visited and the girls sang very finely the National hymn. *Kimiga yo*. We marched through the park to the South gate of the old palace where the same was played by the "band". Thence we went through the principal streets of the city ~~calling~~ stopping before the residences of several of our trustees. It was a very interesting and exciting time. Just as we got fairly into the ~~hist~~ city the newsboys or rather newsmen, were just starting out with the newspaper Extras announcing the victory. They had flags on their hats, or on each shoulder and as they went darting along were greeted with loud cheers by our boys. The people by this time began to realize what had happened and greeted us with the clapping of hands and shouts of *Banzai*. The students sang — if we may call it singing nearly all the time an original song composed by one of their number. It was full of the "catch words of the war," *Tenno Heika Banzai*" "Long live the Emperor"; "*Kagayaku asahi*" "the shining morning sun"; "*Toyo no heiwa*", "the peace of the Orient," &c. The *tune* didn't amount to much

123 Kyoto, Nov 26th 1894

Dear Friends: Anticipating the early fall of Port Arthur the School began a week ago to make preparations to celebrate the victory. Arrangements were made with a newspaper correspondent at Hiroshima the chief Hd. Quarters to send us the early telegrams, and so when it came Saturday evening we had already the report of it, but the many guns here & the [illegible] reached Kyoto. Soon after dark, after a rousing ringing of the Chapel bell, the students turned out in a body with flags, red lanterns and a band of music. This had been arranged during the week. [illegible] the Girls' School was first visited and the girls sang very finely the National [illegible]. Then we marched through the park to the South of the old palace where the [illegible] was [illegible] the "line". Thence we went through the principal street of the city [illegible] for the remainder of our march. It was a very interesting and exciting time. Just as we got fairly into the [illegible] City the newsboys [illegible] with the newspaper extras announcing the victory. They had flags on their hats. The [illegible] School [illegible] and as they went darting along were greeted with loud cheers by our boys. The people by this time began to realize what had happened and greeted us with the c[illegible] of "[illegible]" and cheers of Banzai. [illegible] if we may call it so [illegible] the time [illegible] original song com- posed by one of their number. It was [illegible] Banzai [illegible] words of the war; "[illegible]" "the [illegible] morning sun"; "Kagayaku wa" [illegible] "the peace of the [illegible]" &c. - the tune didn't [illegible] but the rythm was strongly marked. One man would sing a whole line, then the others would sing it after him. Their voices were pretty well gone before the circle of the city had been completed. As you know, lack of patriotism is one of the fashionable charges made against Christians and Christian schools. This fact explains why particular satisfaction is taken in the fact that ours was the first demonstration in honor of the victory, and probably the most striking one ever made by a school in the city. There is no doubt but that the hearts of the people are very deeply engaged in this war, and it brings very vividly before one's mind the scenes of our own war thirty years ago. One cannot help noticing differences however. Here thousands and thousands of coolies are enlisted merely to work. Then here the large army corresponds to our "regulars"; there are no volunteers at all. Then of course this not being a civil war, and the seat of it being in foreign lands, the people know very little of it particularly. Then there is a careful censorship of the press. Nothing is allowed which the government inspector does not approve. Unfavorable news is as a rule suppressed. Happily there has been very little of this. Sometimes we have received war news by way of London.

The successes of Japan are not hard to explain. The first cause is an intense patriotism which makes them a unit. Of this China seems to have very little. The next is thorough preparation. I think the Japanese army is more thoroughly drilled than our regulars are — i.e., there is more individual drill.

But I have come to an end of my paper. Yours truly M. L. Gordon

Rev. M. L. Gordon DD
Kyoto Nov 26. '94.

J. L. B.
Rec'd 12-20
Ans'd 12-28

American Board of Commissioners for Foreign Missions.
Kyoto
JAPAN.

Nov 27th 1894

Dear Dr Barton:

Both Mr. Cary and myself have written Dr Berry in regard to his return. There is no question that he is greatly needed or that his associates in the station and in the hospital desire his return. The only question is as to his relation to the Doshisha trustees. At a meeting of the Hospital Committee a few weeks ago Mr Yuasa said in so many words that the hospital must be more closely under the trustees than in the past and that if Dr Berry comes back it should be with that understanding.

I think you know who Mr Yuasa is. He is a man of means, one of our early Christians, a shrewd business man, who gave up his position as a member of Parliament to devote himself to the financial care of the Doshisha, which he does without salary. Few men of any land would do it so well as he. But recently he seems to have ~~been~~ adopted the side of Prof. Ukita and other radicals, making light of their theological vagaries and asserting Japanese independence in the management of ~~affairs~~ the schools. A point recently brought forward is that we should ask their consent in making any changes of residence in the houses here. The station acknowledges that the residences belong to the Company but claims that as they are held for the residences of the Boards miss'y teachers, we and not they properly decide as to who lives where. Mr Y. says that while they ~~will~~ plan to ~~hold~~ keep the houses for our residences, they are still their property free of condition and that if the existence of the school demands they may ~~demand~~ charge rent for them. This position is evidently taken in view of the possibility of the Board's reducing its annual grant. Mr Yuasa said as much. So you see that if for financial or other reasons the Board should diminish its grant to the school a struggle may come. "May come", I say, because I doubt if the two other business men who are trustees fully agree with Mr. Y. They have said they do not agree with ~~them~~ him in regard to the hospital, and I think they would be unwilling to take a radical stand in regard to the rents above mentioned. So that the proper way for the Board to act would seem to be to go right on with the conscientious use of its funds and let this matter take care of itself. I do not believe the Station should or would pay rents even if they had to leave the houses. And if they were to go so far as to force us to leave them or pay rent, we might leave with the assurance that the time for working together had gone by. But as ~~I have~~

Cont'd

I do not yet believe they will go that far—

This spirit will make Dr Berry's work—if he return—very difficult, so difficult that we can do no more than put the case fairly before him and you, and leave the decision with you. If, with all the difficulties in mind, as well as the great needs, he decide to come we shall give him our warmest welcome and our heartiest cooperation—

We have a "Faculty Prayermeeting" and a "Faculty Sociable" on alternate months. The last prayer meeting was attended by quite a number of the prominent professors and their wives. Pres. Kozaki took charge and gave a most stimulating talk—He said the building up of character, the making of Christian young men & wo[men] ought always to be kept before us as the highest object, and that every teacher and ~~th~~ his family even should feel that connection with such a school as ~~hours~~ ours made them different from

ordinary people -
We are glad to hear that there is prospect of Mr Moodys coming, and hope nothing will interfere with it. He will of course be told of the exact situation here -

Very truly yours
M. L. Gordon -

I put in one or two things which may be of interest to you: 1. An acct prepared for friends of our recent celebration of the fall of Port Arthur; 2. a sermon which will show you if you read it - nothing new, merely that we are preaching the same gospel; 3. a leaflet, prepared to hand to travellers, describing our situation and work -

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Kyoto, Nov. 27, 1894.

missionary [illegible]

[illegible] glad to [illegible]

[illegible] and

[illegible]

[illegible]

the same quality, [illegible] future

[illegible]

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[illegible] made them different from

J. L. B.
Rec'd 12-20
Ans'd 12-28

American Board of Commissioners for Foreign Missions.
Kyoto JAPAN.

Nov 27th 1894

Kyoto Nov. 27, 1894.

Rev. J.L. Barton, D.D.,
Sec A.B.C.F.M.

Dear Dr Barton:

Yours of Oct 24th, 29th & 31st reached us last night. The mail is advertised to leave this afternoon so that what I write must be done hurriedly, and yet I must send a word of greeting to you as Secretary in charge of our mission.

The announcement gives us great satisfaction. As you so well say no new man can fill Dr Clark's place, and it would argue ill for our future loyalty to you were we to conceal in any way or measure the sense of bereavement which Dr Clark's retirement brings. But as a change had to come we are glad that it has fallen to you to take up Dr Clark's work in connection with our field — We are glad to have a secretary practically acquainted with missionary life and work; your work as Dr Clark's colleague has been acceptable to us all; and your manly letter of Oct. 29th will make you increasingly acceptable to Everyone ~~us all~~. You need not, I am sure, have any anxiety as to your relations with us. It will be a pleasure to give you our confidence and co-operation. Please be free to make suggestions respecting our work. They will always receive our careful consideration and so far as possible our approval and our best efforts to carry ~~them~~ into effect—

Praying that you may be blessed in your family and in your work I am

Sincerely yours

M. L. Gordon

Kyoto, Nov. 27, 1894.
Rec'd Dec. 20

J. L. B.
Rec'd 2-19-95
Ans'd 3-6-95

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American Board of Commissioners for Foreign Missions.
Kyoto
JAPAN.

Rev. J. L. Barton, D.D.
Sec. ABCFM.

Jan 29th 1895-

Dear Dr Barton:

I have no doubt that the Boston Post Office people mean to tell the truth when they say that letters always go by the quickest route and so will go *via Vancouver* whether marked so or not, but I am equally sure that their words do not represent facts. The experience of years and years is against them. When I was here a year without my family a short time ago I had a good opportunity to compare the two. Again and again the letters marked "*via Vancouver*" beat the others six or eight days while it was a fact then and is a fact still that letters & papers not so marked *never* come that way. Once in a while belated letters at San Francisco will be sent to Tacoma, but for some reason - possibly international jealousy or friction - they are *never* sent to Vancouver.

Kyoto, Nov. 27, 1894.

Rec'd
Ans'd

I thank you for your kind response in regard to Mr. Albrecht. I think ~~I have~~ he has written you that difficulties in the way of their return via Germany have presented themselves, ~~so~~ and the plan that most commends itself now is that they return directly to America (in the fall perhaps) and then if he is to continue his work in the Doshisha that he make his visit to Germany include a term of study there –

As to Mr. Kozaki's "change of methods" of which you write it seems to me quite wise and desirable in every way that you should ask him to state plainly what he has in mind – Perhaps some of the correspondence which reaches you by this steamer will indicate what he wants. As I have just written Dr Berry the "cooperation" which they ~~seem to~~ praise so much means that they shall be in the saddle with the reins in their hands and we trotting along as bettoes at their side – Perhaps I ought not to have said that –

Yours M. L. Gordon –

Kyoto, Jan. 29, 1895.

J. L. B.
Rec'd 2-19-95
Ans'd 3-6-95

Kyoto, Jan. 29, 1895.

American Board of Commissioners for Foreign Missions.
Kyoto JAPAN.

Jan 29th 1895

Dear Dr Barton:

By this mail you will receive the resignation of Mr. Stanford of our station. Mr S. has been in a very uncomfortable position here for some time. He ~~with~~ and Dr Yuasa have shared in the Old Test. teaching, one doing his work in English the other in Japanese. The result might have been predicted very easily. The students' knowledge of English is imperfect. To take in his instruction required much more labor with less satisfactory results than in the case of his colleague. Hence with each class and each term a desire to be taught by Dr Y. and a more or less manifest objection to Mr. S. Two or three memorials came before the Theological Faculty during the last five months but we stood by him through them all, and finally on personal advice he sent in his resignation as a teacher in that department. Mr S. is a very industrious thoroughgoing, faithful instructor; a little dry and prosy perhaps, failing sometimes to gauge the abilities of his pupils and adapt his teaching to them, but in nowise incompetent.

His resignation is absolute, but he may be open to reappointment. Hitherto, as he will inform you, he has confined himself to educational work. He is now ready however to take up general work. If reappointed by the Board I do not see why he should not be reappointed to Japan. Mrs S. has a very good knowledge of the language and is a very industrious and effecient woman taking unusual interest in outside evangelistic work, as the fact of her having no children enables her to do. This would be one great reason for appointing them to Japan rather than to a new field where Mrs S's knowledge of the language would count for nothing — I would therefore recommend their reäppointment to Japan for general missionary work - In these times of bitter criticism and in many respects of keen disappointment it is not easy for any of us to keep the loving patient spirit of our Master always uppermost. Such a change as Mr S. proposes might make this difficulty doubly great and the need of care doubly important, but the excellent spirit Mr S. has shown throughout these difficulties promises well for future work here -

Very truly yours

M. L. Gordon

~~Kobe~~, Kyoto, Jan. 29, 1895

[illegible]

real interest in active evangelistic work, as the fact of her having no children enables her to do. This ought to be one great reason for appointing them to Japan rather than to a new field where all the knowledge of the language would count for nothing — I

J. L. B.
Rec'd 2-19-95
Ans'd 3-6-95

American Board of Commissioners for Foreign Missions.
Kyoto JAPAN.

Jan 30th 1895

Rev. J.L. Barton, D.D.

Dear Dr Barton:

Our Com. ad. Interim have voted to ask a delegation from the Board "to consider the present condition of the field and to advise as to the future policy of the mission in its work especially in its relations to the Doshisha". We write at the request of the Station upon the condition of the Doshisha calling for such a delegation.

We feel constrained to say in the first place that forty eight hours ago some of us would have been glad to see the last clause omitted and the Doshisha put upon a level with all other work. Recent developments in connection with the Hospital, however, make us ready to cordially approve the resolution as it stands.

In speaking of the Doshisha we would first refer to the question of the houses built by the Board for the

~~Kobe~~, Kyoto, Jan. 29, 1895

residences of the teachers & furnishes the school. Not long since one of our number was called upon by Pres Kozaki and Mr Yuasa, a com. appointed by the Standing Committee of the Trustees, and informed that hereafter in making any change in the occupancy of the houses we must first get their approval. At a subsequent station meeting the undersigned were appointed to meet the above-named com. and instructed to say that the station did not assent to such an arrangement. What occurred then and later is sufficiently clear from Pres. Kozaki's letter (A) and our reply (B) which accompany this letter. At a later interview with Pres Kozaki he said, that the station had taken too serious a view of the case, that while Mr. Yuasa had emphasized their legal rights and claimed that they might properly collect rent from us for these houses, others of the trustees including himself did not agree with him. On our repeated request, however, that the Trustees be content with a notification from us in case a change was desired, and our assurance that we would consider any objection the Trustees might make to the occupancy of any particular house by any particular person, Pres K., while still disclaiming any desire to interfere with us, did not ~~to~~ recede, or show any signs of receding, from the position taken by the trustees. This therefore is a point worthy of the attention of the Board, calling for the action of the Board, directly or through a deputation. We hereby put it in the hands of the Board.

We have alluded to recent developments in connection with the Hospital. At a meeting of the Hospital (joint) Committee in October last the question of Dr Berry's position there in case he should return was brought up. Mr Omasa expressed strongly the [illegible] and purpose of the Trustees to have it more directly under their control. Messrs Cary & Gordon representing the Station on that Committee expressed their deprecation of any such a departure from the original plan of the hospital, and it was finally said that the Standing Com. of the Trustees would soon hold a session at which time they would take action in the matter and inform Dr Berry of their decision. We ~~heard~~ were told later from one of the hospital staff that a letter - a favorable one to Dr Berry - had been sent. This information was however erroneous. Inquiries during the past two or three days have disclosed the fact that no letter has been sent, but that the Standing Com. did about three months ago decide (1) that hereafter the Head of the Hospital shall be a Japanese; (2) Dr Berry shall be only an adviser; (3) the management of the institution shall be as far as possible in Japanese hands; (4) that the acting Head of the Hospital, Dr Kawamoto, having signified his purpose to leave the institution, the Trustees are now in correspondence with a Tokyo physician whom they hope will accept the position.

Dr Berry's position in the hospital was thus changed from "Physician-in-charge" to "adviser" without consulting him or any one of us, and we, although meeting some of the Trustees daily were not informed until three months afterward and then only in reply to a direct question!

On reporting the matter to the station it was voted that our Com. should inform the Trustees that we regarded this as a radical change in the management of the hospital, and that we should refer it to the Prud. Com. for action which we do by this letter and other correspondence which will go on with this.

It is only fair to add that the Trustees hold that it is desirable if not necessary that the institutions which bear the Doshisha name be directly under its control, and particularly that it is necessary that they have a more intimate knowledge of the finances of the institution. Whatever of reason there may be in this claim it seems to us not sufficient to justify the action above referred to.

Not only is this action in itself a grave matter calling for the careful action of the Board it has an ominous significance in its relation to other departments of the Doshisha, especially the theological department. There is no question but that they would like to see the Japanese ~~members~~ professors increased in numbers, and it is very probable that they will make trouble if this be not done. And if it c'd be done in the right way and the right men secured we should be ready for such an increase. But we are not prepared to ask the Board to support any additional Japanese professors, especially where there is no test or standard of any kind for the position. The department has no creed of its own and it is not bound in any way by the creed of the Kumiai churches or by the principles of the American Board. There is not even an explicit recognition of obligation to carry out the purposes of the school. We fear that the requirement in regard to our houses, and this action concerning the hospital portend a change in this department by which we shall not only become mere "advisers", but shall also be sorely pressed to furnish funds for Japanese professors, whose theological tenets are such that we cannot see our way clear to use the funds of the Board to support them - It has even been published in "The Christian" that a certain school - unquestionably the Doshisha - is making preparations to dispense with the aid of foreign teachers. This statement is probably unauthorized, but it certainly indicates a sentiment held both within and without the school.

The lectures delivered in the school a year ago by Capt. Janes and utterances by

Prof. Ukita both within the school and in the public press attacking not only missionaries of the Board in Japan, but the work of missions everywhere, and denying nearly all the fundamental beliefs of vital Christianity present another phase of the Doshisha problem. The difficulty of this problem is greatly increased by the present composition of the Board of Trustees. By the death of Dr Neesima and Mr Yamamoto, and the resignation of Mr Matsuyama consequent upon his becoming a professor in the school, the Trustees were ~~are~~ ~~now~~ reduced to ~~six~~ eight in number. Several new and good men were elected in 1893 but as they were objected to by one or two Trustees the election was declared null & void and the number is still eight. Of these, three, Messrs Tokutomi Kanamori and Yokoi, have given up supernatural Christianity, but still have a place on the Board and one or two of them great influence in it.

There are also many other

things which a well-chosen delegation might see and advise upon, things which it is impossible to make known through correspondence. We have now been a mission for a quarter of a century. Experience has brought much of good; it may also have run us on to side-tracks or into ruts in ways that ~~hamper~~ impair our usefulness. Let a good delegation come and put us onto the right track and in running order.

The work of such a delegation could not be done from July to September 15th; this being the summer vacation when the schools are not in operation and the Trustees and others are likely to be scattered. The delegation should be composed of men most fully in sympathy with the Japanese, of men the most ready to believe that these apparently unreasonable and even unchristian acts have yet an aspect which makes it possible for sincere Christian men to do and defend them.

Praying that this question may receive the early and serious attention of yourself and the Prudential Committee

We remain sincerely yours

Geo. E. Albrecht.

M. L. Gordon

Kyoto, Jan. 30. 1895.

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J. L. B.
Rec'd 3-1-95
Ans'd 6-11

American Board of Commissioners for Foreign Missions.
Kyoto
JAPAN.

Feby 4th 1895

Dear Dr Barton:

I wrote you quite fully a few-days ago *via Vancouver* in regard to Mr Kozaki's statement as to the decision of the trustees in regard to the hospital and Dr Berry- Mr Cary & I as representing the mission on the hospital Com. sent a letter to Pres. K. on Sat. last expressing surprise and regret at the action taken. Pres. K promptly replied that some of our statements were "contrary to fact." He made one or two corrections but as he did not seem to touch the vital point of Dr B's position we asked for an interview which we had this am. Mr Cary will doubtless write you about it, but it may be helpful to you to contrast the two interviews-

At the first he said that it had been *decided* 1. that there should be a Japanese Director; 2. that Dr B. should be adviser; 3 that the management should be in Japanese hands, 4. That they had invited Dr Takata to take Dr Kawamoto's place; 5 Nothing was said of an invitation to Dr B. to return.

Today it came out (1) that they regarded Dr B. as having resigned as Director, (which we are quite sure is erroneous); and so (2) the decision to have a Jap. director was simply a continuance of the present arrangement; (3) the decision regarding Dr B. was a matter of the future, "when he returns"; (4) that the hospital be under Jap. management was not definitely acted upon; (5) the trustees admit that the ~~hospital~~ relation of the hospital to the Doshisha is ~~different~~ not exactly the same as that of the schools; (6) that the trustees are ready to consult on these points; (7) that they invite Dr B. to come back as adviser; (8) that they think the hospital ought to be either more fully under the trustees or a separate institution—

As you will see the interviews agree in the fact that the trustees decided to have a Jap. Director, Dr B. consequently becoming "adviser". This is the main point of our objection both because of the position given Dr B and because their decision without consultation signified an attitude of control rather than of cooperation.

On the other hand the second interview put things in a more moderate way. Japanese management is still an open question. They recognize the unique relation of the hospital to the Trustees. They are ready to consult, and even think of the possibility of the hospital's becoming a separate institution.

Now how can we account for this more moderate and hopeful view of the situation? It is not very clear. I am inclined to think our protest had a sobering effect. I hope it persisted in will lead to a more careful examination ~~view~~ of the situation which is especially necessary as Mrs. Kozaki was not here when Dr B. left. The first doubtless represented their desire; the second more nearly their judgement in view of the facts of the case.

We shall probably have a consultation of the joint hospital committee soon and there is little that can be done before that -

Very sincerely yours
M. L. Gordon

Kyoto, Feb. 4. 1895.
Rec'd March 1.

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J. L. B.
Rec'd 3-8-95
Ans'd 4 15 .

B. to Feb. 4. 1895.

Kyoto, Japan, 2/15-95

Dear Dr Barton:

Thanks for the various papers containing copies of my letter in regard to the celebration of the Port Arthur Victory - You made a wide use of it - As bearing on the question of the continuance of missionaries here, to which you refer in a recent letter, I take the liberty of sending a paper which I read a month or so ago at ~~the~~ our interdenominational Miss'y Conference - You need not preserve or return it -

I am writing Dr Berry by this mail that in a recent meeting of our Hospital Committee it came out clearly - what I had already intimated to you - that Rev. Kozaki had reported the action of the Trustees as stronger than it really was - As I have no time to write today I will ask Dr Berry to read you what I have written him -

Several Japanese pastors have permission to join the army in China as Chaplains or Xn workers — A movement is on foot to ask that missionaries be allowed to go. If permission be secured — which is doubtful — I may be one to go —

The mail is just closing and I must stop.

Sincerely yours
M. L. Gordon

Kyoto. Feb. 15, 1895

Kyoto, Feb. 15, 1895

Kyoto 2/15 95

Dear Dr Berry:

Mr Cary will write you fully of our hosp. com. meeting. It seems clear that Kozaki reported the action of the trustees to me as stronger than it really was. As I repeated to the Com. what Kozaki had reported to me Ozawa burst out in his characteristic way, "I have no recollection of such action". I suppose K influenced partly by his own desires and Yuasa's strong personality unconsciously, or semi-unconsciously led him to the over statement.

It came out that when Kawamoto was asked to take yr place just as you were leaving he asked to be incho. He thinks he was made so but that it was left indefinite whether it was simply in yr absence or not. Ozawa's memory coincides with this & apparently Nakamura's. All agree that you did not resign. All agree that the trustees should know more of the hosp's working in future, especially the finances, and that while they wish to give you liberty it should be liberty within the rules of the hosp.

The decision was that Koz. should withdraw his report & we our letter and that Koz. look up the record and embody it in a new letter to us — D & H said their action was taken on the supposition that you would probably not return —

Kyoto, Feb. 28, 1895 —

I have tried to give you the exact position — Excuse this scrawl. and please say to D.F. that if I don't send him a word this time it was simply because there was not the time I had planned to have for it — Many thanks for your asking Donald to visit you & giving him the chance to meet all the folks —

Truly yours

M L Gordon

Kindly show this to Dr Barton as I have no time to go into details in my letter to him.

J. L. B.
Rec'd 3-19-95
Ans'd 26

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Kyoto, Japan, Feby 23d, 1895.

Dear Friends:

I have a few things which I should like to say to a number of you and I think you will excuse me if I put them in the form of a manifold letter.

I think you all know that in September last the head quarters of the Army (including the Emperor as Commander-in-chief, and the Imperial Cabinet) were removed from Tokyo about 500 miles S. W. to Hiroshima. The object of this was to put the head of the army in closer contact with it, and doubtless also to show that the Emperor and his cabinet were ready to share with the soldiers the hardships of the war. Hiroshima thus became for the time being a most important city and an inviting field for Evangelistic work, the soldiers brought face to face with the dangers of war showing an unusual readiness to hear. The Christians of the city, native and foreign, rose to the occasion, called in help from the outside, multiplied their preaching places and services, ~~giving~~ and gave a great time & strength ~~importance~~ to individual work in the hospitals and elsewhere. At the same time Rev. H. Loomis of the American Bible Society began to secure permission to distribute portions of the

New Tests sent among the Soldiers. By the End of January 30.000 of these had been distributed, and Mr. L. hoped to have 60.000 more by the middle of this month. I do not have his latest figures - All this was of course with the army while yet in Japan -

Later came the thought of reaching the soldiers in China - Application was mad to General Head Quarters and to the surprise of all permission for five imonshi (lit. inquirers after the welfare of others) or Chaplains to go was secured - Two started July 11th; Three others are probably sailing to day - These are r Mr. Miyagawa (Kumi-ai) of Osaka; Rev. Mr. Terada (Epis) Hiroshima; Rev Dr Honda (Meth) Tokyo; Rev. Mr. Aoki (Pres) Kobe; Rev Mr. Yamanaka (Kumiai Hiroshima - These men are all sound in the faith and of the highest character -

Then came the further thought that some foreign missionaries should go and later the definite invitation from the Hiroshima joint Committee that Rev Dr Hail of Osaka, my friend of nearly thirty years standing and I make the first application. ~~At~~ I consulted with the Station about it, and also with Dr Taylor. The result was the decision that I should go, a decision wh has been sanctioned by the Com. ad Interim

At the request of the Hiroshima Committe

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his latest figures - All this was of course
with the army while yet in Japan -

Later came the thought of reaching the soldiers in China - Application was made to General Head Quarters and to the surprise of all permission for five imonshi (lit. inquirers after the welfare of others) or Chaplains to go was secured - Two started July 11th; three others are probably sailing to day - These are Mr. Miyagawa (Kumi-ai) of Osaka; Rev. Mr. Terada, (Epis) Hiroshima; Rev Dr Honda, (Meth) Tokyo; Rev. Mr. Aoki (Pres) Kobe; Rev Mr. Yamanaka (Kumiai) Hiroshima - These men are all ~~men~~ sound in the faith and of the highest character -

Then came the further thought that some foreign missionaries should go, and later the definite invitation from the Hiroshima joint Committee that Rev Dr Hail of Osaka, my friend of nearly thirty years standing, and I make the first application. ~~At~~ I consulted with the Station about it, and also with Dr Taylor. The result was the decision that I should go, a decision which has been sanctioned by the Com. ad Interim.

At the request of the Hiroshima Committee

Dr Hail & I have just been there for a consultation - Our Japanese brethren are very anxious that we go and it is clearly understood that our going is a part of the same movement that sends ~~them~~ the Japanese ministers and that if we go we shall cooperate with them. Being foreigners however we have to secure special permission, and a principal object of our trip to H. was to sound the authorities on this point. We communicated indirectly through a Christian with the Secretary to the Cabinet, and also had a personal interview with Lieut. Gen. Kawakami, Vice-director of the General Staff. Prince Komatsu is the ~~actual~~ nominal director, but Gen. K. is the real Chief of Staff. The thought of missionaries going was evidently not a new one to either of these officials. They treated us very courteously and sympathetically, and told us that the proper order of procedure was through the U.S. minister and the Japanese Foreign Office. There is a general feeling that if Mr Dun gives the proper endorsement the permission will be granted, altho' there was of course no promise from officials. We at once wrote him applying for the permission and are now waiting for his reply -

Sincerely yours

A. L. Gordon

Rev. M. L. Gordon M.D.

Kyoto, Feb. 23, 1895.

118

J. L. B.
Rec'd 3-19-95
Ans'd 26

American Board of Commissioners for Foreign Missions.
Kyoto JAPAN.

Feby 27th/95

Rev J. L. Barton, D.D.

Dear Dr Barton:

I write Dr Berry on the hospital question by this mail. The action taken by the trustees last fall we now know to have been roughly this: "When the desire of the trustees that Dr Berry return is communicated to the missn it shall also be made clear that hereafter the hospital and Nurses' School shall be under the supervision of the trustees as the other work the company is." Pres. Kozaki says that all he he reported to me is simply the "Concrete" of this abstract statement. Mr Ozawa of the trustees has said over and over again that none of these points is in it. One of the most discouraging features of it is its evident relation to Kozaki's desires.

I called on Mr. Ozawa (mentioned above) and finding Mr Yuasa there spoke to both of them on the subject. I said that this was a very practical question with the Board and Dr Berry, and that it seemed to me more definite action was needed, especially as Mr. O. & Mrs. K put such different interpretations on it. They ~~agreed~~ consented to that, saying that they ought certainly to agree as to the meaning of their own action, and that they would consult further and let us know.

I then spoke of the danger of friction especially between us and Mrs. Kozaki, and asked if we could not meet as a hospital committee - now that Mr Miyagawa is in China the Japanese members of the hosp. com. and the Standing Committee of the trustees are the same - and then Mr Cary & I being present we could confer fully and so be more likely to reach a satisfactory conclusion. They seemed to feel that there was reason in this and promised to decide as to how the consultation should be made and let us know. This was nearly a fortnight ago and we have heard nothing further. One of their number is now absent.

I have written Dr B. saying that if he is content to come back and be ~~missy~~ physician to the mission and to take up new work among the Japanese as it may offer — should the negotiations with the trustees not have a satisfactory conclusion, — that there is no reason why he should not come at once. He would be a great help in settling things, and the mission would welcome him. But we feel that it would be unfortunate on the one hand for Dr B to come expecting to take a position he couldn't get, or on the other to submit to any limitations Pres. K & his allies might fix —

I enclose a copy of a manifold letter to friends. The plan for Dr Hail and myself to go seems pretty sure to fall through with as Minister Dun peremptorily declines to take any official action in the case - We shall write him again I think asking for his reasons, but I have little hope of success - The proposed work I do not "hanker" after as it would doubtless be attended with a good deal of discomfort and some danger, but coming so strongly from the joint committee it seemed a call to duty -

Very sincerely yours

M L Gordon

Kyoto, Feb. 27. 1895.

J. L. B.
Rec'd: 4-8-95
Ans'd

Kyoto, Feb. 27. 1895.

Kyoto. Monday a.m. Mch 11th/95.

Dear Dr Hail:

My train was late so that I did not reach Tokyo till about 10 o'clock Friday night, but I was fortunate enough to get through my business in time to take the 11.45 a.m. train back on Saturday. I am very glad I went. We may not get our permission, though I am encouraged in that respect; but whatever the result it is a satisfaction to know that we have done all that we could.

Mr Dun was courteous. He said he could give us no *official* sanction as he had already refused doctors, a professor of an Am. University, &c. The Japanese Govt had *offered* to let newspaper men go so that made them a class by themselves. He agreed, however, to send our application to General Prince Komatsu in a U.S. Legation Envelope and by a U.S.L. messenger to the Japanese Minister for Foreign Affairs. He will also, if enquired of, say to the Japanese Authorities that we are responsible Americans. He also gave me a card of introduction to Mr. Hayashi vice-minister for For. Affairs who received me courteously and promised to forward our application on to Army Head Quarters where he said the decision would be made. Whether he *fully* understood that Mr Dun would give no official sanction, and whether the Prince Komatsu will approve or not, remains to be seen. But as I have said we have the satisfaction of having done what we could.

It may be said that we should have gone to Tokyo at first, but the more I think of it the more I feel that our correspondence with Mr. Dun & Mr. Tyng's call on him were very important preliminaries. Hoping to see you tomorrow I am truly yours M. L. Gordon

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M. L. Gordon

Kyoto, Feb. 27. 1895.

J. L. B.
Rec'd 4-8-95
Ans'd

119

Kyoto, Monday A.M. Mch 11th/95.

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Kyoto, Feb. 27. 1895.

4-8-95

Kyoto. Monday A.M. Feb 11 '95

Dear Dr. Hail:

My train was so late so that I did not reach Tokyo till about 10 o'clock Friday night, but I was fortunate enough to get through business in time to take the 11:35 a.m. train back on Saturday. I [illegible] very glad I went. We may not get any [illegible] though I saw encouragement on that point. but whatever the result it is a satisfaction to know that we have done all that we could.

Mr. Dun was courteous. He said he could give no official action as he [illegible] already [illegible] [illegible] acceptance of our [illegible] missionary [illegible]. The Japanese [illegible] not expect to [illegible] except [illegible] by themselves. He urged however to send application to General Prince Komatsu in a [illegible] letter carried by a U.S. messenger to the General Minister for Foreign Affairs. He will also, if so [illegible], say to the Japanese authorities that we are Americans. He also gave me a [illegible] introduction to Mr. Hayashi, Vice Minister for For. Affairs, who received me courteously and promised to forward our application to Army Head Quarters where he said the decision would be made. While he fully understood that the Gov. would give no official sanction, and whether the Prince Komatsu will approve or not, no reason to be given. But as I have said we have the satisfaction of having done what we could.

It may be said that we should have gone to Tokyo at first; but the more I think of it the more I feel that our correspondence with Mr. Dun & Mr. Hayashi was a very important preliminary. [illegible] see you tomorrow. Yours truly [illegible]

Kyoto, March 11, 1895.

J. L. B.
Rec'd 4-8-95
Ans'd 24

Kyoto, Mch 14th/95 —

Dear Dr Barton:

Yours of the 28th of Jan. has been received. I have written Mr Mott assuring him of a Cordial welcome here. I understand that Pres. Kozaki will unite with Mr Ibuka of the Pres. School & Dr Honda of the Meth. School in inviting Mr. M. to Japan —

The enclosed copy of a note to Dr Hail chronicles another advance in the movement to have us go to the Army. Since it was written however our application has been returned by the vice-minister for Foreign Affairs who is unable to forward it because it is "a personal application", but who recommends us to forward it direct by post. We shall do this probably but with little hope of success —

There is no further light on the hospital question. Sincerely yours

ML Gordon

Kyoto, March 14, 1895.

4-16-95
24

Kyoto, Japan, March 23d/95 -

Rev. J.L. Barton, D.D.

Dear Dr Barton:

Your favors of Feby 13th & 20th were received to day. Had the San Fran. P.O. authorities forwarded them to Vancouver we might have had them on the 18th. I have about made up my mind to agitate this question in the newspapers -

I will take up your important letters while they are fresh and answer their points _seriatim_, even at the risk of repeating what has been written in the meantime -

In the first place it must be clearly held in mind that the _Kyoto houses_ are on a different footing from the _houses outside Kyoto_ which last year first went into the Doshisha hands on the condition that we may rent it at a low (fixed) rate for 30 years -

that contract is definite and you need not fear that it will be broken. The houses here have been held by the Doshisha for years; they were in the Doshisha's hands because we supposed it safer than to have them held by various individuals - they could not be held by us. I think it was this fact that these Kyoto houses had no 30 years limit that led to the movement to put them more definitely under their control - I do not think the matter of rent will be pushed; indeed Mr Kozaki says he disagrees with Mr Yuasa in regard to the rent. As it is we pay the taxes which are low and keep them in repairs but pay no rent. And it may be well to say here that even if matters should come to their worst the loss to the Board would not be as great as at first appears, for the houses (wh.

cost from $1500 to $2000) have now been occupied six, eight, twelve, and even fifteen years without rent, and so you see renting of Japanese houses for that time would in some cases, at least, have cost quite as much.

As I have already said I do not believe they will press the matter. I think the firm position taken by the Station while it has made ~~th~~ our relations strained in some directions has had a sobering effect at least in this direction. Our station has been remarkably united in its *action*, and I think all or nearly all believe in a firmness marked by the greatest patience and forbearance—

I think Dr Ladd's article quite a remarkable one. The sentimentality does explain much of the strange conduct of the Japanese— explains much of our trouble here—

They are for example taunted with not being the real owners of this property so long as missy's have any say as to its care or management. On our hospital grounds a small cheap infirmary building was put up partly with an unexp~~ected~~ended appropriation and partly I believe with fees and gifts rec'd by Dr Berry - especially for our mission with the thought that other missys might come there for treatment and so be a source of income to the Hospital. But Japanese sentimentality got hold of the thought that here was a part of a hospital nominally owned by Japanese to wh. Japanese cd not be admitted. We explained the original purpose of the building, but finally thought it wise to say that if any Japanese would pay the charges and be subject to the rules they could come in. That was a year ago and I think it ~~has~~ was occupied for one or two days only by one man.

It is just so among themselves. A church may desire to get rid of its pastor, and that may be apparently the only thing needed for its prosperity. The pastor resigns, but the sentimentality of the farewell meeting – it is a land of farewell meetings – may lead the church to urge him to stay with scarcely a dissenting voice. I have written you how Prof. Stanford was pushed to the wall. After he resigned the Japanese teachers opposed accepting his resignation tooth and toenail, so that you would have supposed the school could not go on without him – Such changes of opinion & action seem to us to be the action of double-faced men, but Japanese sentiment greatly explains it & relieves the moral aspect of the question –

As to the delegation I am particularly pleased with your ~~the~~ thought of two or three men coming here informally to study the situation, especially so, as events have shown that Pres. Kozaki for some reason of which he probably was not clearly conscious did not correctly report the action of the Trustees in regard to the hospital - Any show of authority or force would of course defeat itself. The less formal the action the better -

Here I feel constrained to reiterate what I have already written that I did not in the slightest degree exaggerate the statements made to me by Pres. Kozaki. He afterwards assented to the correctness of my report in the presence of Mr Carr and the Japanese and in transmitting the action of the Trustees claimed that he had simply "put it in concrete form"

It would not be possible, or wise if possible, to take the theological dept. entirely under our control. It is theirs and reported to the gov't as such, just as much as any part of the School. Then a strictly foreign theol. dept would probably be boycotted by Japanese sentimentally - It is true some other denominations work in that way, but they have limited success and we should have the active opposition of Ukita, Ebina, Yokoi & others - If we should ever be driven out then we might think of new plans for theol. Edn but for the present we do wisely to hold on here -

We have reason to believe that tho. Kozaki has ~~taken~~ shown us no sympathy in the Ukita matter yet he is finding Ukita and his sympathizers a heavy load to carry and has made up his mind to let them go from the School if they ~~fail~~ hinder him in his plans ~~this especially in reference to evangelistic effort in the school~~

On the other hand the Ukita party is said to be ready to make it so uncomfortable for Kozaki that he will resign and then they expect to put in a man after their own heart. This I had from a Doshisha professor who sympathizes largely with us -

Another thing. A Presbyterian Christian, recommended to me highly by a missy, an old friend of Mr Mutsu, the present Minister for Foreign Affairs recently told me that Mr. M. on his way to Hiroshima had stopped in Kyoto especially to speak on this matter of Mr Ukita's attack on missionaries. He regarded it as immoral and pretty sure to prejudice Americans against the Japanese and so affect international relations. The same man told me that Marquis Saionji, the present Minister for Education had spoken in the same way. There is probably some basis for these stories. but I hesitate to declare my full confidence in them.

Personally I feel that matters have touched high water mark and are likely to subside somewhat at least. We hope to have a little more definite information on the hospital matter before mailing this. We have waited for their promised explanation several weeks; I think we shall once more ask for it —

As I have just written Dr Berry, I saw one of the trustees, Mr Ozawa, this a.m. and he says the action explaining their vote last fall in regard to the hospital has not yet been taken. They are to have a meeting tonight and promise to act in the matter.)

The attempted assassination of Li Hung Chang is a great blow to the Japanese. One of our professors said the other day that a defeat in a great battle would have been preferable—

The Vice Minister for Foreign Affairs after all refused to send our application to Head Qrs. so we shall probably not go to China—With such a people as the Japanese it is a satisfaction that we left no stone unturned in our efforts to secure permission—

Apologizing for the length of this letter I am sincerely yours

M. L. Gordon

Rev. M. L. Gordon.
Kyoto, March 23, 1895.

4-20-95
24

Rev. M. L. Gordon

American Board of Commissioners for Foreign Missions.
Kyoto Mch 29th JAPAN.

Dear Dr Barton:

I avail myself of the Tacoma steamer to send to you and Dr Berry a copy of the Action of the Trustees taken night before last and reported to me yesterday. It is a great come down for one or two men among the Trustees. The decision must of course rest with Dr Berry and the Board but Mr Cary and I feel favorably inclined to Dr B's return. It is our Spring vacation and nearly all the other gentlemen are out of town and so we can't know their opinions — We have good friends among the Trustees and with frankness and tact I hope friction may largely be avoided. Personally I feel quite encouraged by this apparent triumph of moderate views —

Truly yours
M. L. Gordon

Kyoto, March 29, 1895.

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J. L. B.
Rec'd 5-7-95
Ans'd 8

American Board of Commissioners for Foreign Missions.
Kyoto
JAPAN.

Apr 13th 1895—

Rev. J. L. Barton, D.D.

Dear Dr Barton:

A week ago I attended the meeting of our Kyoto *bukwai* or Conference. It was held in Minakuchi, a town east of Lake Biwa where there are as yet only a very few Christians, and no organized church. The work there owes much to Mrs. Stanford's zealous labors.

At this *bukwai* the lay delegates were few but the pastors and evangelists were largely present. The best spirit prevailed. Eleven of the twelve ministers present are graduates of the Doshisha. I have known them all for years, but they impressed me anew as a body of self-denying consecrated men. With hardly an exception, perhaps without an exception, they are preaching a living gospel, and are in every way worthy of our cordial sympathy and confidence.

The preaching place there is in an usually large private house the mistress (but not the master) of which is a Christian, and the deligates were entertained in the same place. Meetings for the general public were held on the two evenings. At the first about a hundred were present, at the second perhaps three hundred.

I was the only missionary present and the reception given me ~~was~~ lacked nothing in the way of cordiality. I spoke on ~~at~~ one of the ~~conferences~~ questions discussed, and by invitation at one of the evening meetings. I also at the solicitation of the evangelists conducted the baptismal service. I spent the night very comfortably and pleasantly in a large double room with six of the evangelists and pastors. I mention these things simply to show the cordially good feeling that prevailed — The whole experience was an exceedingly pleasant one and

I am sure you will rejoice with me over it.

One of the questions earnestly discussed was that of self support; not self-support of the churches or ministers as opposed to receiving aid from the Mission, but the self support of the ministers as ~~respects~~ related to their churches— Some are evidently feeling strongly on the subject— influenced somewhat by the Plymouth Brethren, more by taunts about a "paid ministry", more still ~~perhaps~~ by a deep personal feeling that their salaries even when entirely received from their own people are a ~~stumbling block~~ hindrance to their work— There is a real danger of work being crippled by this movement but all sides were so well represented that in this field at least no serious mistake ~~may~~ will probably be made.

During the present week I have been, at the request of the President of our Japanese Missionary Society, to the city of Tsu in Ise to see and aid the work there—

The work there is hard and the interest at a pretty low ebb. As one of the Christians said they have had a series of misfortunes. First, many of the Christians have removed elsewhere; then came the persecutions of two or three years ago with the necessity of removing their preaching place to a more retired part of the city; then the withdrawal of Mr. White and later that of Miss Gardner others; these reasons and not lack of zeal in the preacher or defection on the part of the Christians, he said are the causes of the present decline. The opposition seems to have been quite thoroughly organized and the Presbyterians and the Roman Catholics also find the work hard — I ought to have said before that I am to be out of school this term to give my time to Evangelistic work which I always enjoy —

Very truly yours

M L Gordon

The desire for missionaries to reoccupy Tsu is very strong and general.

P.S. I have read with great interest your recent letters, including a copy of the letter to the Doshisha. I think the latter will do good, though I am not very sanguine that the plan proposed for the hospital will be accepted. I shall not be surprised if they stick to the action already reported to you, a copy of which I again enclose as the last was sent by a somewhat uncertain steamer.

A Yokohama English paper has given it as a rumor that (1) "the Doshisha trustees propose" to make it their personal property, (2) that they will ~~to~~ oust the foreign teachers and put in Japanese instead, (3) that the missionaries are concealing this from the American donors. There is of course no truth in 1 & 3. The trustees feel badly over it, but we hesitate to deny 1 & 3 till they give us authority to deny 2. Pres. K has said the trustees have no such thought but we can hardly reconcile that with something he has said. This may lead to some clear statement from them. - M.L.G. -

Rev. M. L. Gordon
Kyoto. Apr. 13. '95.

J. L. B.
Rec'd 5-18-95
Ans'd 6-11

124

Kyoto, Apr 25th 95-

Dear Dr Barton:

Yours of Mch 26th & one of earlier date have been received. Let me hasten to express my gratification that you are to be ~~the~~ a member of the deputation. Whatever else the deputation may or may not accomplish I am sure your coming will be a great boon to our work, a help now, a help in future years - It would have been a great mistake to leave you off -

To day the Trustees meet and I have only a few moments before the mail closes to write.

I have written Dr DeForest two pretty strong letters in regard to Mr. Yokoi. Y. was introduced at Brooklyn as "a successful pastor and the Editor of ~~the~~ two leading Xn publications in Japan" Ten years ago when he had his old Xn faith & life he had great success - Since then his pastoral efforts have bordered on failure - He is not now an Editor and one of the two "Xn publications" has declared recently that it "treats Xty from the outside", i.e. it is no longer avowedly Xn - As to the other I know both missy's & Japanese pastors or evangelists who are afraid to introduce it to their Xns and inquirers -

Dr DeF writes as though the people at Yale think Yokoi is a devoted Evangelical Xn - They take for granted too much. He has been advised by Japanese to leave the ministry because of his views, and I have been told over and over again here that he will do so when he comes back -

Mr Albrecht has written you a careful resumé of his book.

would it not be well to have copies of it sent to Prof. Fisher and other liberal men?.

Of Pres. Kozaki's letter I want to write more fully than I can do to day. Very truly yours

M. L. Gordon

Kyoto, Apr. 25, 1895.

J. L. B.
Rec'd 5-28-95
Ans'd 6-11

Kyoto, Japan, May 1st, 1895.

Dear Dr Barton:

The annual meeting of the Doshisha trustees which usually occurs about Apr. 1st this year began Apr. 25th. At noon Apr. 27th it adjourned to meet May 6th, to which time the most important questions were postponed. We are sorry for the delay, but we should have been sorrier still to have the hospital question settled without Mr. Ogawa's [illegible] presence.

Only four trustees were present. Messrs. Kozaki, Yuasa, Miyagawa, & Nakamura. The associates, Dr Greene, Mr Pettee & myself were all present.

Pres. K. read an interesting report in which he expressed the hope of Dr Davis's restoration to health and very early return to the school. Regret was expressed at Mr. Stanford's resignation as a professor in the school.

~~Tot.~~ Students, Prep. 181; College, 187; Theol. 53; Science 49; Law & Economics 31; Girls' School 70; Nurses ~~583~~ 27. Total 583. Total Col. & Univ. 486; Now, 420.

Pres. K. expressed purpose to carry out the original aim of the school, and his desire that all the teachers shall be filled with a desire to build up the Christian character of the school.—

Of the college graduates 27 are now preaching, of the Theol. graduates 79 are preaching.

There was presented a memorial from the Alumni asking the trustees to make the school independent, declining the annual grant of the Board as soon as possible. One plan before the trustees was to lay by one half of the increased matriculation fee to make provision for financial independence of the Board at some fixed time— Dr. Ichihara advocated the same.

It was voted that teachers are to teach their specialties in any department of the school, as they may be called on.—

Chief Justice Miyoshi, the vice-chairman of the last House of Representatives, Kataoka Kenkichi, and Rev. T. Harada were elected trustees:— all Christian men & excellent selections.— Mr. A. A. Davis was made a full professor.— There are at present a good many dissensions among the Japanese professors, & strong efforts to reorganize the school.— Pres. K. favors very slight changes in the course, and the unification of the schools, opposing the tendencies to make the Special schools independent.

M. L. Gordon

Rev. M. L. Gordon
Kyoto, May 1, '95.

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It was voted that teachers are to hold their positions in any department of the school as they may be called on -

Chief Justice Miyoshi, the vice-chairman of the Lower House of Representatives, Kataoka Kenkichi and Rev. T. Harada were elected trustees - all Christian men - excellent selections -

Mr. A. A. [illegible] was made a full professor -

There are at present a good many discussions among the Japanese professors, - strong efforts to reorganize the school - Pres. K. favors very slight changes in the course, and the unification of the schools of [illegible] giving the [illegible] to make the Theol School independent.

M. L. Gordon

J. L. B.
Rec'd. 5-28-95
Ans'd 6-11

Rev. M. L. Gordon

Kyoto, May 1st, 1895.

Dear Dr Barton:

As throwing light on the situation here I think you may be interested in reading the following note which I found here on my temporary return yesterday from Kameoka.

"Osaka, Apr 28th/95

Dear Dr Gordon:

It was 15 years ago on the first Sunday in May that I received baptism from you. There were four others baptised at the same time. They are Harada, Katagiri Ikebukuro and Kimura. The first two are now staying with me, and Mr Ikebukuro is living in the city. Mr Kimura, as you know, died years ago. So we are talking to take photograph with you as we seldom meet together so well. Will you please come to~~gethe~~ Osaka next Saturday to take picture together for our long memorial? I know you are coming

down for the annual meeting, so
please make your arrangement to
spend the Saturday afternoon
with us and to have pleasant talks
of the past. Yours truly
A. Miyake."

The writer of the above is Rev. A. Miyake, pastor of one of our best churches in Osaka. "Harada" is Rev. T. Harada of the Bancho Church, Tokyo. "Katagiri" was for a long time a most valued worker in Sendai with Dr DeForest and is now an Evangelist in Fukushima. "Ikebukuro" is a poet and teacher of poetry of some repute. ~~now~~

Could anything be kindlier in its tone than this note? And if this kindly feeling is not restricted to one missionary, as I am sure it is not, where is the conflict between missionaries and Japanese Christians of which we hear so much? Evidently it is not, except in a few cases, a personal one. What then is it? There is undoubtedly a widely existing nationalistic spirit which may be easily excited. There are also a much more narrowly felt dissatisfaction with some missionary methods, of which I may say more later; the rationalistic, anti-supernatural theological views of a few; and aggravating all the above a pretty strong desire on the part of a part of the "Kumamoto Band" to rule everything. Speaking of the above note to one of my colleagues he remarked that the conflict was really with a very few of the ~~above~~ Kumamoto men, and I am quite sure he is ~~white~~ right.*

I have shown to several your letter referring to Pres. Kozaki's enumeration of the reasons of strained relations. I presume you will hear from some of them, and I should not be surprised if the replies were so varied as to embarrass rather than help you. Be that as it may I will ~~try to~~ give you as nearly a truthful view of the situation as I can. I will say first however that I think Pres. K. and others often bring in criticisms which strictly belong

× What I recently wrote of our Bukwai meeting confirms this.

to members of other missions even when professing to confine themselves to our own-

1 "Limitation of Efficiency as preachers teachers and writers"!

Relatively this is of course true. It would speak ill for the Christians if we occupied the same position that we did twenty, fifteen, or even ten years ago. Again, ten years or more ago it was the cry of these same critics that we shd not work independently but should help the Japanese leaders. So with the best of motives we started on a course of self-effacement, working mainly at their invitation and following their suggestions. Then the cry turned and we were criticised for inactivity. The last year or two some have begun more independent work with encouraging results. They show that while we cannot use the language as the natives can, and while the fact that we are foreigners puts great limitations upon us, there are still some advantages on the side of the foreigner. His very presence in an interior town sets people to thinking and talking about Christianity. He can often meet men who are curious to know about America or Europe when the native Evangelist would scarcely be noticed. Then he can bring in new methods, as Mr Cary is doing in connection with the Exhibition in Kyoto, or the magic Lantern as Mr Allchin is doing, or as I am doing on a much smaller ~~scl~~ scale in Kameoka. I ~~do~~ would not speak strongly as to the results of my work there, but this much certainly is true that I have more hearers than Kameoka has known for years.

Still Mrs. Ki's statement is not without its truth, truth which some if not all of us do not fully realize. There should be more aggressiveness in writing and especially in preaching.

2. "Separation in Society." Here, too, there is truth, especially for some who live in open ports and in our large Kyoto station. Our style of living differs from the Japanese and it is easy to be too content with foreign society only, and outside foreigners make~~s~~ this doubly dangerous. On the other hand the Japanese are at least equally to blame for the separation - They do not return our social courtesies in a way that gives them a right to complain - And this is quite as true of Pres K. as of any body else.

3 "Though claiming no responsibility they are really overseers" - In new fields where the $ Evangelists are largely in our pay this is almost inevitable. In rare cases there may be cause for offence, but as a whole I doubt if any men in any work are freer & less trammelled than these men - Take Tamba church which has a ~~self~~

pastor wholly supported by the Church, and two Evangelists ~~partly~~ jointly supported by the Church and the mission. In making any important change we should be consulted but ordinarily the work is entirely in their own hands and goes on with hardly a reference to us month after month. There are indeed only imaginary difficulties here.

4. "Pastors, Evangelists associated with missionaries suffer." In extremely rare cases there may be something of the kind though hardly in our mission; but the failure of men wholly under Japanese direction has been on the whole greater I think than those associated with missionaries.

5. "There is little suffering in common and so little sympathy". You especially will be interested to know that this thought has grown in Bro. K's mind because of an interview with a student from Turkey whom he met in New Haven. It is not that the missionaries are not kind and helpful to their needy Japanese brothers, but that having a fixed and adequate salary they are in a different

position from that of their native friends. There is a difficulty here that perhaps it is not possible entirely to surmount. If we were to live exactly as they do our health would suffer. It did suffer in the early years. I myself injured my eyes so that I had to go home for treatment by living in a dark Japanese house. (I could do better now). Putting missionaries on ~~an~~ a low or uncertain salary is also of doubtful wisdom. On the other hand large salaries — larger than those of their fellow countrymen to pastors would be unwise. I see no other way to bridge this chasm than for individual missy's to be filled with the spirit of Christ-like love for their fellow Xans of this land. Personally, to speak frankly I think we should be more useful if the houses we live in were smaller and our style of living simpler, but many, perhaps nearly all, would feel that that meant impaired ~~hap~~ & usefulness and so no economy—

This is not the difficulty with us that it would be where all the pastors were helped by Board funds - For ~~the~~ nearly all would think it unwise to have men who are paid in whole or in part by Board money receive larger salary than the pastors of self supporting churches - I know there was this feeling in the case of Mr. Yokoi who received a larger salary (mainly from the Mission) than nine tenths of the pastors -

But I must close. Of our trustees' meeting - not yet ~~complete~~ ended - I will write on a separate sheet -

Very truly yours

M. L. Gordon

No part of this letter is for publication

Kyoto. May 1, 95.

J. L. B.
Rec'd 5-28-95
Ans'd 6-11

Kyoto, May 8th/95 –

Dear Dr Barton:

The Trustees' meeting is practically over. I regret to say however that no definite settlement of the hospital question will be reached in time for this steamer – The action will be a detailed explanation, in the form of rules, of their previous action, which I have already reported to you. The plan sent out by the Board will not be accepted, but by an explanation as above specified, the ~~position~~ relation of the trustees' plan to the Board's plan will be made clear – It will be for the Board & Dr Berry to accept or reject. The drafting of the rules has been left to our joint hospital committee, but the point of importance will be how much the trustees, as the owners of the property, will yield to the hosp. com. which represents both sides – If the declaration, "The Hosp. & Sch. for Nurses shall be administered acc'dg to the articles of the Dosh. Constitution" be interpreted loosely then the joint Com. will be given large powers & cooperation may be hoped for. If interpreted strictly, the opposite will ensue.

from what follows the latter interpellation seems to me more probable than it has heretofore done — To speak first of several votes, Mr. Shimomura is to be told that unless he goes abroad promptly, the action send'g him will be rescinded. Dr Kawamoto has been asked not to press his resignation till Sep. 1st. It has been made the duty of all teachers to attend morning prayers — Hitherto some but not all of the schools & departments have had "Principals"; now all are to have them. To our surprise & grief Mr Ukita was made principal (of Kyoto) of the College. This was on Pres. K's motion & carried to please him, Mr Pettee & I urging a contrary course — (Dr Greene had gone home). Pres. K's reason was that U. was less indifferent & less difficult to manage than others. I think he will find himself mistaken — Mr. Miyagawa referring to the strongly expressed desire for the improved spiritual condition of the school, asked if U's appointment did not conflict with that. Pres. K. thought not & so the vote was taken — This puts all the "Kumamoto Band" teachers, Morita, Ukita, Ichihara, Shimomura at the head of departments, which is another objection to it —

Near the close the question was seriously discussed of abolishing the associate Trustees representing the Board and the Mission — No action was taken then but there is an adjourned meeting today to consider that, the Estimates for next year, &c. Mr Pettee & I will not go — This will be one question for the Delegation in the fall to meet. I am amazed that they don't see the impropriety of touching this integral part of the present plan of cooperation — They do see it in part for Mr. Miyagawa said that if they took such action they must be prepared to stand by it even if they lost the appropriation.

It is this course wh. makes me pretty sure that the action regarding the hospital will have a strict interpretation -

The question of our Kyoto houses also came up. They were more clear than before in saying that our request for permission to change occupancy was a matter of form, and Mr Yuasa practically withdrew his statement about charging us rent - I repeated the Station's view of the situation but said we regarded it now as a matter between them and the Board and not between them and us - As to the Board's letter expressing the hope that "Evangelical Christianity" would be fostered, the letter to be sent in reply will state that their purpose to do so is unchanged. Yuasa said they would show them what they were doing & leave them to judge whether it was Evangelical or not -

Their point of view evidently is that the school is theirs and they are going to run it - If their way of running it suits ~~them~~ Board, all right - If not there is no help for it - Outwardly the meeting has been a pleasant one. There was no ruffling of temper on either side. But this discussion of the question of abolishing the associate trustees convinces me that the present relations cannot continue, unless the coming Delegation can work wonders -

Yours truly

M L Gordon

J. L. B.
Rec'd 6-7-95
Ans'd 11

Kyoto, May 16th 1895—

Dear Dr Barton:

I have written you that the task of drafting rules for the hospital and Nurses' School was committed to our joint hosp. Com. We met the other day & find that nothing had been done the matter was ~~committed~~ referred to a sub-committee. We met to day & heard their report— Both Ozawa & Nakamura were away— It is unnecessary to go into details beyond the following:
"The Director & Hosp. Com. shall be chosen
"by the Trustees; all inferior officials by
"the Committee & on the recommendation
"of the Director."

Here it is to be noted— Mr Yuasa indeed called our attention to the fact that all mention of "the representative of the American givers" is omitted. The Com. may have four of its five members missionaries or none of them. The Director may be a missionary or not— at the option of the Trustees. If Dr Berry were to come out and assume his position as director he might lose it at the end of any year—

Kyoto. Nov 16th 1891—

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I have written you that the task of drafting rules for the Hospital and Nurses' School was committed to our joint Hosp. Com. We met the other day & found that nothing had been done the matter was committed to a sub-committee. We met to-day & heard their report—both Ogawa & Nakamura were away—It is unnecessary to go into details beyond the following:

"The Director & Hosp. Com. shall be chosen by the Trustees; the inferior officials by the Committee & on the recommendation of the Director."

Here it is to be noted—the [illegible] which called our attention to the fact that all mention of "the representatives of the American Board" is omitted.

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If Dr Berry were to come out and resume his position as director he might lose it at the end of any year.

I said that the proposed rules left no ~~the~~ place for coöperation. Mr Yuasa replied "That is so". Mr Cary called attention to the history of the hospital as not contemplating such a change, and I pointed out the impropriety of one party's deciding that coöperation had ceased and assuming control – Their position in reply to this seems to be that unless they can have the full control they would turn it back to the Board – How much they are in earnest on this latter point I am not sure –

I am more and more convinced that the Delegation should come at once, say the End of June or the first of July. If a solution can be reached Dr Berry could be telegraphed for & could be here by Early fall – ~~It~~ I forgot to say that Ozawa and Nakamura being away the foregoing rules were not ~~approved~~ voted, but there can be no question that the Trustees will stick to their policy – The question is therefore that of (1) coöperation (2) ~~or~~ aid without coöperation, (3) ~~or~~ Separation, 4 – Cessation – Other questions range themselves under one of these four – Mr Cary will also write you.

Sincerely yours M. L. Gordon

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reply to this seems to be that unless they
can have the full control they would turn
it back to the Board. How much they are
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sure.

I saw Mr Moore and Harris concurred
that the delegation should come not over
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four. Mr Cary will also write you.
Sincerely yours M. L. Gordon

Kyoto, May 17th 1895.

Dear Dr Barton:

I add a word before starting for Tamba this a.m. Mr. Yuasa's position seems to be that they should and must refuse to have anything to do with things not entirely their own – His reference to Neesima as having "deceived the world" to some extent, confirms this opinion as to his point of view – His action may be largely explained by this. His frequent reference "the interference of the missy", the alacrity with which Ukita was ~~appointed~~ Elected after the protest of Mr. Pettee and myself, their position ~~to~~ in regard to our houses, the proposal to replace the associate trustees by honorary trustees, all point this way. Their talk of their readiness to turn back the property, including the Girls' school is in the same line – I confess I doubt if they are in deep earnest about this but I wish our Delegation were here now to give them an opportunity to do it –

Yours Truly

M. L. Gordon

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Yours truly,
M. L. Gordon

M. L. Gordon
Kyoto. May 16. 95.

J. L. B.
Rec'd 6-18-95
Ans'd 21

Kyoto, May 24th 95

Rev. J.L. Barton, D.D.,

Dear Dr Barton:

In my last I expressed the opinion that the Trustees would not leave the hospital question in the shape our joint Com. left it. Mr. Cary has already written you that they had a meeting, and submitted their action for your consideration. We propose to have a meeting of the Station at an early day to see if we can unite in recommending some course to you.

Dr Kawamoto told me yesterday that Mr Nakamura told him that the meeting had lasted three days (parts of) and was quite a hot one – In the course of it the question of a new company to hold the hospital property – in case we ask the Doshisha to return it to the original donors – was talked of, and it was intimated that if he (Nakamura) were disposed to join the new company it might be better to resign from the Doshisha – He also reports that during

Kyoto, May 24th 98

Rev. J. L. Barton, D.D.,

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In my last I expressed the opinion that the Trustees would not leave the hospital question in the state the joint Com. left it. The Com. has already written you that they had a meeting, and submitted their action for your consideration. We hope to have a meeting of the Station at an early day to see if we can un in recommending some course to you.

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These facts clearly show that we have not been mistaken as to the strong policy of a portion of the trustees or in the thought that Messrs. Ozawa & Nakamura were more nearly in accord with us. The recession of the Trustees from the position that we should ask permission when we change residence here to the position that they ~~ask~~ request us to notify them when we do so, is doubtless due to the same friendly influences —

Can a new company be formed to hold the property? Would there be danger of a boycott? These are some of the ~~most~~ very serious questions which confront us. Truly yours

M. L. Gordon

Kyota May 24.'95

131

Rec'd
Ans'd 7-15-95

Kyoto, Japan, June 5th 1895-

Dear Dr Barton:

I have a word of hope this morning in regard to the future of Education in Japan, and especially in regard to female education.

The Marquis Saionji, a nobleman Educated in France, was appointed Minister for Education about the End of last year. He recently called the ~~attention~~ principals of the Higher and the Normal Schools together and addressed them. The three points he dwelt upon were Physical Development, Female Education, and the Study of Foreign languages- Not only were these three points dwelt upon as strongly as one could wish but the address clearly showed a great moderation of the intense national spirit which characterized his predecessor and ~~other~~ which for the last two or three years has been in favor with so many other men of influence. Under Each head he speaks of the greater progress made abroad as an incentive to increased activity on the part of Japan, and by his use of terms 18th, 19th, and 20th centuries shows that he takes a cosmopolitan view of the situation. He quoted with approval the saying of a French Educator that he who in a narrow love for his country would seek to keep it in ignorance of foreign lands was no real friend to his country.

At the National Educational Convention recently held in this city the same points were advocated by prominent Educators. The president of the society, a former vice-minister of Education, went so far as to say that the mixed residence which the new treaties would inaugurate made it desirable that officials down to common school teachers and policemen have a knowledge of English – So I think we may safely look for an increase in the number desiring knowledge of foreign languages, and especially a great increase of interest in female Education. This is pretty sure to bring with it an amelioration of the irritation recently characterizing their ~~anti~~-relations with foreigners

In regard to Mr Ellison's suggestion that the Kyoto houses be put on the same basis as the houses outside of Kyoto I fear it would not work, as these houses have for years been reported as Doshisha property. It may be well, however for the Deputation to try it when it comes. I have thought that might be the best solution of the hospital question. They have written as though they were ready to turn it back to the Board. If so they might be ready to put the management into our hands for a term of years, the property to remain theirs –

But nothing can now be done till you come out. I feel it very desirable that you take hold of Prof White's case – For one my conscience will not allow me in any way to ask the Boards money for the Collegiate Dept. so long as he is Dean of it –

Others who know more of it will write you of the resignations of Dr Ichihara and Prof. Shimomura – I do not know whether the trustees have decided finally to accept or not. Kozaki is evidently ready to get rid of Shimomura –

Sincerely yours

M. L. Gordon

Kyoto. June 5, 95

J. L. B.
Rec'd 7-18-95
Ans'd 25

132

Kyoto, Japan, June 24th 95

Rev. J.L. Barton, D.D.,
Sec. A.B.C.F.M.

Dear Dr Barton:

Since I wrote you last I have attended the Tenth Anniversary of the Nagahama Church which is situated at the north End of Lake Biwa. The church has never been a large one, and in recent years its numerical and financial strength has suffered a great deal from removals and defections. Still it preserves its financial independence. About 90 have belonged to the church from the beginning but only 36 are now members of the Church. At one time they paid their pastor about 20 yen salary; now they give only nine. This comes mainly from two families. The pastor, a graduate of last year shows a most humble and devoted spirit. Of the nine En he receives from the church he ~~has~~ contributes one, making the actual amount received only 8 En. He has even suggested that his wife follow her profession of nurse that they may be less of a burden to the church but the latter refuses assent to this. This self-sacrificing spirit is admirable in itself, but I fear that the present serious illness of the pastor is due to a lack of nourishment from the effort to live on the too small salary—

Later I went to Fukuchiyama in Tamba, and assisted in the Communion service, and baptized one woman. Pastor Miyake of Osaka was there. He preached in the afternoon and we both spoke in the evening. Miss Barrows of Kobe was also there, and the large proportion of women present ~~give~~ bear witness to the good work done by her and her associate Miss Sato. If you could have seen the score or more of women and men who gathered at the hotel to bid Miss B. goodbye next morning you would have wondered where

✓

the "antiforeign feeling had died". In some places however it is still met in strong force -

At Maizuru in Tango on Monday ~~afternoon~~ ~~the same~~ similar meetings were held in afternoon and evening. Two persons were here baptized. One was a soldier of the imperial guard not long since discharged. At Fukuchiyama Pastor Miyake's sermon was from the text "I preach Christ crucified"; and at Maizuru it was on the Holy Spirit. Both were thoroughly evangelical".

The next day Mr. Miyake and myself went on to Miadzu, Miss Barrows and her associates joining us there a day later. After two evenings of meetings including a communion service, and a long consultation in regard to a pastor for the future, I started on my homeward way (important consultations calling me to Kyoto) while Miss B. + Mr Miyake went on their different ways. On my return I spent a night - with a meeting after more than fifty miles in a jinrikisha - in Hinokiyama. The pastor voluntarily spoke of his belief ~~that~~ missionaries for the interior should be sent out.

"One unique feature of this trip was that the government sent a policeman with us to guard us against ~~a~~ possible assassins. This was done in view of the irritation over the interference of Russia, France & Germany. There was no special need in this part of Japan, but it well illustrates the government's dread of assassins.

Mr Mashino, a graduate of Bangor Semy two years ago, and of whom I think I wrote you just about a year ago, is here for a few weeks. To a Japanese friend who called on him he ~~expresse~~ declared his position to be that of an American Unitarian. In Japan a man does not need to be a Christian to be a Unitarian, but he holds himself "a Unitarian of the Channing type." He is not that however for he says many sayings of Christ are not to be believed, that there is a historical Christ, but Dr Dole was mistaken in writing of "a living Christ," &c

Speaking with Mr. Miyake about Mr. Mashino he ~~said~~ laughed in a way which indicated what he expressed to a Japanese evangelist in words, "Well, we can simply look on and see what results follow men with such beliefs." That is about the way the matter lies with the Kumiai churches—

We had a Hosp. Com. meeting to day and ~~decided~~ got Dr Kawamoto to withhold his resignation till Dr Berry be heard from.

I am doubtful whether this letter prove worth the reading or not

Very truly yours

M L Gordon

Rec. [illegible]

Kyōto, June 24, 1895.

5

J. L. B.
Rec'd 8-21-95
Ans'd

Kyoto, Japan, July 30th 1895.

To the American Board's Delegation to Japan.—

Dear Brethren:

Following the example of other members of the Com. on the Doshisha I will give my personal views on a few of the points brought before you in the committee's letter.

In the letter we have dwelt upon Mr. Ukitas case. That is very important and pressing. But it would be a mistake to regard it as a purely personal one. Mr. U's reported declination of the office of Dean of the College, or even his resignation as a professor would not end the matter. It is the broader question of the schools ~~using~~ employing men who are not simply unbelievers but disbelievers, while receiving aid from the Am. Board. It is not necessary to doubt the sincerity of Bro. Kozaki or his associates because they employ such men; it may be merely a question of policy. Universities in America which claim the name Christian employ those who are unfriendly to Christianity; why should not the Doshisha? This question came up in a practical way three years ago when the name of Mr Onishi was proposed for a professorship. When our assoc. trustees objected on the ground that he had lost his faith and was sure to bring theol. dissension into the school Pres. K. said in so many words that he favored the employment of such men, and Mr O. was promptly elected. His declination prevented the trouble we feared—. The question is, Does the relation of the School to the Am. Board put any limitations on it in this respect? And the question is all the more pressing because such teachers take their turns in the conduct of morning prayers and there is nothing to hinder them from using these occasions to attack Christian truth as taught by the missionaries, and the missions of the Board in other lands as well as Japan, even as Mr. Ukita has done during the past year—

Prof. Matsuyama, one of the oldest and most devoted ~~members~~ friends of the mission among the teachers has repeatedly urged that so long as Mr. Ukita claims to be a Christian (and he is still a member of the Dosha church in good and regular standing, very rarely present at its services but on the last Sunday in June partaking of the communion & joining in the reception of new members) it is important and even imperative that we have a statement from the Trustees as to what they mean by the word Christian as applied to the school. Do they give it that meaning which the Board represents, or have they something different in mind?

I feel that the Delegation should come prepared to use the utmost sympathy in their dealings with the School authorities, that they should make great allowances for the peculiar circumstances and the great difficulties which surround the School, and should weigh well the tremendous loss and embarrassment which a separation from the Doshisha would entail. On the other hand I think there should be the greatest thoroughness of investigation and the utmost plainness of speech. Scarcely anything could be more unfortunate than for the Delegation to return to America without having made it clear what the Board stands for, and without securing pretty definite knowledge as to whether the Doshisha's position is consistent therewith or not.

There is no doubt that one of the objects of the recent movement to centralize the authority in the President and Trustees has been to counteract the secularizing tendencies in the Science School, and as opposed to the Extreme position of Prof. Shimomura (who has in consequence resigned) this movement is worthy of approval. But it is equally sure that it has produced distrust of the management of the school in the minds of many Japanese professors. They feel that their rights have been infringed upon and some of them at least regard the Trustees' treatment of the Hospital and other Kyoto property as but an extreme form of their self-asserting policy. It would be very difficult for you to get frank expressions from these men, but could you do so I am sure it would be helpful.

As to the theological department it would be unwise and little or no gain to insist upon a creed, but we have felt greatly the need of some standard. For example a young man just returned from study in America, an acknowledged candidate for employment in the Theol. School, being invited by a Japanese professor to dine

Expressed surprise if not amusement that his host should keep up the old fashioned custom of Grace before meals; and the *impression* was that prayer in general was regarded in the same way. He afterward became an instructor in the theol. dept. but is now no longer in the school. Should such things be possible? Since then we have made a regulation that ~~the~~ appointment as teacher in any department shall be on recommendation of the faculty of that department and it may be that that is all that we can do—

As to the question of our associate trustees giving way to ~~ordinary~~ honorary trustees it may possibly be wise to make the change though I do not think so. At all events before making it we should recognize it clearly as an *abandonment of cooperation*, we should then be *represented* on the board of trustees by *courtesy* alone, not by right; and of course that courtesy would continue simply at the pleasure of the Trustees. I think that as teachers we are and should be on a level with Japanese teachers, but so long as the Board aids the school so largely I think it in some direct way should have something to say as to the Christian character of the school—

To go back to the theological school. One of its difficult problems in the future is the increase in the number of Japanese professors. In some respects that is very desirable. The Japanese will not be content without it. But until we ~~ca~~ can in some way be sure that there anti-supernatural men will not be employed I do not see how the funds of the Board can be used—

In conclusion I would extend to all the members of the Delegation the warmest welcome to Japan and to our homes. You will have a most difficult and delicate duty to discharge. Your reports and decisions will have a most important bearing on the future of Christ's Kingdom in Japan, and we pray that you may be so abundantly blessed in your coming that good and good only may result.

I remain most respectfully and cordially yours

M. L. Gordon

M. L. Gordon
Kyoto, Japan
July 30th 1896-

Kyoto, Japan, Aug 20/95

Rev. J. L. Barton, D.D.

Dear Dr Barton:

The Vancouver steamer gives me an opportunity for a further word before you sail -

It has already been reported to you that Prof. Shimomura and two associates in the Science school had resigned. We now hear that they have agreed to serve longer, though whether they have come to Pres. Kozaki's position in regard to the centralization of authority in the school or not, does not yet appear. Probably the rumor that there were mutual concessions is correct - Dr Ichihara, however, seems gone beyond recall, for which I am very sorry -

The report that Mr Ukita had declined to become dean of the College does not seem to be final. Some think him sure to accept. My own opinion is that only fear of a giving us a handle against the school ~~tax~~ deters him –

The Hospital Com. had a meeting yesterday. Through a mistake I was not there, but I understand that the responsibility of receiving new nurses was thrown upon the Trustees, so that we have *assumed* no obligations in the matter –

This steamer will carry Miss Elsie Atkinson, Miss Judson, & Mr & Mrs Severance. Mr & Mrs. S. have shown an excellent spirit during a very trying year –

There is a good deal of cholera but we come & go in our missionary work without any great anxiety.

Once more assuring you and the other members of the Deputation of a cordial welcome, and of our sympathy with and prayer for you in your responsible undertaking I am sincerely yours

M. L. Gordon

P.S.

The fact of your coming and the reasons for it appear occasionally in the English papers published in Japan & China, more less exaggerated and erroneous in form but so far it has seemed wise to say nothing in reply —

Dr. M. L. Gordon
Aug. 20. 95

J. L. B.
Rec'd 2-14-96
Ans'd

135

Kyoto, Dec 4th 1895 —

Dear Dr Barton:

I wrote you yesterday of the Faculty meeting & the letter which it will send you. The scheme is of course to get you to accept a letter from the Faculty expressing the Christian purpose of the school as a satisfactory substitute for the statement the Trustees refused to give you, and Kozaki's going to Tokyo tomorrow is doubtless to carry it through and so stave off the effects of their refusal. As I wrote yesterday the letter was drafted by a committee of wh. Ukita was one member. When we remember this and that the faculty is a rapidly changing & in a case of this kind wholly irresponsible body, that a large number of them are not Christians, and also that it is the same Faculty which two months ago voted with practical unanimity to nominate an unchristian teacher, the difference between a deliverance from ~~this~~ it and from the permanent, authoritative, Christian Trustees is apparent.

You of course know all this but as I have just heard of Pres. K's going to Y. I write to prepare you for it —

Heartily yours

M L Gordon

M. L. Gordon
Kyoto, Dec. 4th '95.

Rec
Ans

J. L. E
Rec'd 1-17-96
Ans'd

Kyoto, Japan, Christmas/95

My dear Dr Barton:

We hope and believe that the Deputation are eating their Christmas dinners in our native land. We congratulate you all upon your wise course ~~and~~ while in Japan and upon what we hope is a safe return to your families and your regular work.

Others will no doubt write you of later developments here, of Ukita's taking the Doshisha Sunday service the day after you sailed, of the talked of movement on the part of ~~Mes~~ Dr Nakashima and Judge Miyoshi. There is little hope indeed that the latter will amount to anything, and for one I see no reason for delaying the publication of your Report. Dr Greene will doubtless write you of President Kozaki's statement that a majority of the Faculty regard Ukita's Christian influence as good. To me the man who makes such a statement is either lying or his judgement is worthless. There is no escaping that dilemma. I am convinced that the only hope for the Doshisha is in an entire reorganization and that the sooner a crisis is reached the better for the school. Therefore I would now vote to cut off the subsidy at the end of June 1896. This not merely to avoid a misuse of the Board's funds but to deliver us from a situation that is becoming intolerable.

Very truly yours

M. L. Gordon

Kyoto, Japan, March 2 1894.

Dear Dr. Barton;

[illegible] the interest with which [illegible] the coming of the mail [illegible] the action of the P.C. on the Deputation's report

In regard to the reduction of appropriations for the year, as [illegible] your letters have already prepared us for a cut-down [illegible] such extreme [illegible] it comes hard even on the central stations [illegible] much more on interior stations like Niigata [illegible] where there are but a number of missionaries to work [illegible] evangelists, or to put their hands in [illegible] and to avoid the discouraging of [illegible] I hope that if later gifts enable you to add [illegible] the present appropriations you will especially remember those interior stations. It will be only justice to do so.

The situation here has not greatly changed in [illegible] it was a deacon in the [illegible] church [illegible] responsible for [illegible] the public [illegible] a day after you sailed, but it is also true that there has been neither from president nor trustees the slightest expression of disapproval or regret.

There are however a few encouraging features which I am [illegible] to know even if in themselves they are not [illegible] as dull as ever to discern the per[illegible] of Christian people. This and his inefficiency [illegible] to doubt his sincerity. He is evidently feeling very strongly the low religious condition of the school, and I think is seeing as never before his own ability to

Rev. M. L. Gordon

Kyoto. Christmas. '95.

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J. L. B.
Rec'd 3-25-96
Ans'd 26

Kyoto, Japan, March 2 1896.

Dear Dr. Barton:

Here is the photograph which I promised you. You can put it away with other relics of Japan.

We are waiting with much interest the coming of the mail with the reports of the action of the P.C. on the Deputations report and in regard to the reduction of appropriations for the year. As to the latter your letters have already prepared us for a cut-down but it is hard to avoid the hope that in some way such extreme measures may be avoided. It comes hard even on the central stations like Kyoto, but very much more so on interior stations like Niigata and Tottori, where there are not a number of missionaries to work in the place of discharged evangelists, or to put their hands in their own or their friends' pockets and so avoid the discharging of the native brethren. I hope that if later gifts enable you to supplement the present appropriations you will especially remember these interior stations. It will be only justice to do so.

The situation here has not greatly changed. It seems clear that it was a deacon in the Doshisha church-one of the tutors- who was responsible for Ukita's occupying the pulpit the day after you sailed, but it is also true that there has been neither from president nor trustees the slightest expression of disapproval or regret.

There are however a few encouraging features which I am sure you will be glad to hear even if in themselves they are not very important. Mr. Kozaki seems as dull as ever to discern the pernicious influence of Ukita, but despite this and his inefficiency as an executive I am less disposed to doubt his sincerity. He is evidently feeling very strongly the low religious condition of the school, and I think doubting as never before his own ability to

Rev. M. L. Gordon

lead the students religiously.The attendance has indeed been very small/of late.He has however appealed to members of the Faculty to take the responsibility of the Sunday evening service,and Dr.Davis and some others have agreed to do so.He has also written to Mr.Buxton a warmhearted Episcopal missionary working over beyond Tottori to ~~help~~come to the school and work for the spiritual interests of t tthe students.

I learn also that the Doshisha church has rejected one or two creeds presented to it by Ukita.The church held on to its own, tried and told U.that if he could work with a church holding such a creed they would be glad to have him stay.He has staid and is,I am told one of the church committee now.

This disposition on the part of the churches to assert their own faith, though not as strong as we would have it, appears occasionally in a very refreshing ways.For example Mr.Harada has just come to the Heian church in Kyoto.Shortly before he came one of the deacons wrote him that the Heian church beleives that Christ is the Son of God,and that it would be very unfortunate for one not so believing to become its pastor.Mr.H.telegraphed that that was his belief and later wrote a letter which was regarded as quite satisfactory on the point in question.

In the school we are now revising the courses of study. One reason is to make them more nearly parallel to those of the govt.schools.It is hoped in this way to draw more students.It was proposed to open the way for students to pass directly from the Prep.School into the Science School(but not into the other depts. by two young teachers in the Science School
This was objected to,and the objection was sustained by the Faculty partly because it was believed to be contrary to Mr.Harris's wishes,but even more because it was felt wise that the students

should have more moral training before taking up the physical sciences. It would have done you good to hear one or two of the speeches on this point.

The Bartletts came over from Tottori about five weeks ago and are now rejoicing in a little son about three weeks old. Mother and son are both very well. Many thanks for your interest in the matter. My son in Harvard writes of your address in Dr. M'Kenzie's church and of a very pleasant meeting he had with you. Very truly yours

M L Gordon

Of course what I have written above is not for publication –

Kyoto, Mch. 2.'96.

[illegible]

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[illegible] has also written to Mr.Bux-
ton [illegible]

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J. L. B.
Rec'd 4-14-96
Ans'd [illegible]

Kyoto, Japan, March 24, 1896.

My dear Dr. Barton:-

When we came back to Japan the last time one of the questions we had to deal with was that of the future return of our youngest daughter, Mary, to the States for an education. After some considerable correspondence with Dr. Clark it was arranged that if no suitable home opened for her that Mrs. Gordon should go back and be with her at least for a while.

It may be necessary for Mrs. G. to do this a year hence. Indeed with the changes that are coming here and the loosening of old ties, on the one hand, and the danger of a young girl away from parental guidance of becoming either worldly or sour, on the the other, I have been thinking quite seriously of withdrawing from the service of the Board entirely. I shall then have reached my 25th year of service, and leaving one child in the field it can hardly be said that I have not done my duty by the Board. And it is a question which presses upon Mrs. Gordon and myself pretty strongly whether our duty to Mary does not require that much.

But whatever may be the decision on this point next year we do not feel like making such a change the present year. The debt of the Board and the present critical nature of the work here forbid that. But by summer things may so develop here that it shall seem wise to send Mary home this year, to be joined by one or both of us a year later, or, if a satisfactory arrangement can be made to remain awhile alone. And I write now to ask if you will secure the necessary authorization for her return this summer if that shall seem best.

I remain very sincerely yours

M. L. Gordon

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J. L. 13.

Rec'd 4-17-96
Ans'd

Kyoto,Japan,March 24,1896.

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I remain very sincerely yours

M. L. Gordon

Kyoto Mch. 24 '96

J. L. B.
Rec'd 4-14-96
Ans'd 21

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Kyoto, Mch 26 1896.

Dear Dr Barton:

The Doshisha Trustees will send you a letter thanking the Board for all it has done, but saying that in view of the fact that it will be unpleasant for the Board to help the school while believing that its principles have changed & unpleasant for the school to receive help while so misjudged ~~and~~ ~~that~~ they therefore ask that the relations be terminated at the End of 1896 ~~both~~ so far as ~~both~~ men & money are concerned. If however there are those in America who still trust the school, who wish to give, or among the teachers those who trust it enough to work with it, entering into a new relation; they will be glad to have them —

~~So~~ All of them seem a good deal touched over the Deputation's reference to their dealing with the property. I send this with little more than a possibility of its catching the Vancouver Steamer —

Yours
M. L. Gordon

Kyoto, Mch. 26. '96

J. L. B.
ec'd 4-25-96
ns'd 5-1

Kyoto, Japan, March 29, 1896.

Dear Dr. Barton:-

I sent you a hurried note a few days ago which I hope caught the "Empress" telling you that the Trustees are feeling quite deeply your reference to their treatment of the Kyoto property, and have informed us that they will write to you asking that the aid both of men and money be terminated at the end of 1896; but that if individuals in America will give, or any of us teachers trust them enough to work with them they will be glad to have them enter into a new relation.✻ They do not meet again til Thursday next, so nothing further has transpired.

The *Kirisuto Shimbun*, however, has an article on your letter in which it says (after giving quite a one-sided account of the property question) "Have the missionaries not been ignorant of the true mind of the Board? Have they not failed to convey to the Board the real position of the Trustees? Standing between the two parties where they ought to have transmitted the thoughts and purposes of each they have failed in their duty, and so brought on all these ~~pain~~ misunderstandings and trouble. Their fault cannot be said to be slight."

I think I will speak to Harada, and perhaps to the trustees about it. I am not sure that I can stand it to stay in the trustees' meeting.

Sincerely yours

M. L. Gordon

✻ a relation between us & them which wd not be a relation between them and the Board seems impossible, even were any of us inclined to it—

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Sincerely yours

M. L. Gordon

X A relation between us & them which will not be a relation between them and the Board seems improbable. Nor are any of us inclined to it —

Kyoto. Mch. 29. 96.

J. L. B.
Rec'd 4-30-96
Ans'd 5-1-

Kyoto, Japan, April 8, 1896.

Dear Dr. Barton:-

The meeting of the Trustees is over. They re-affirmed in a formal way the action of which I wrote you a few days ago. There is no time to write of other thingsand so I will speak of this alone. The action included three articles. The first expresses their everlasting thanks for all the help given them by the Board, but you are so sure of this that I will not take time to write it down. The second and third articles are as follows

"2. The contributions and teachers which we have been receiving year by year from the American Board we decline to receive at the close of the present year (1896), and thus make our relation with that Board clear; however, this shall be carried into effect after consultation with the American Board.

3. This company widely appealing alike to native and foreign ~~frien~~ friends for sympathy and assistance, makes plain its purpose to sustain and enlarge its work."

The point to be emphasized in the second resolution is that the Doshisha is independent of the Am. Board; in the third resolution it is their purpose not to give up the work but to maintain and enlarge it. The translation above is my own, but Mr. Miyagawa looked it over and pronounced it correct.

I write as a committee of the station to ask you either to decide that we teachers withdraw at the end of June (the close of th school year), or (better) that you give us authority to withdraw provided it shall at that time seem best to the station and the mission that we do so. Such permission ought to be here by the closing days of June at the latest. It may seem best to keep on til December, but it may be desirable to stop then. Hastily, M. L. Gordon

Kyoto, Japan, April 8, 1896.

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M. L. Gordon

Kyoto April 8/96

J. L. B.
Rec'd 5-18-96
Ans'd

With the kindest regards of M. K. G. April 4 '96-

Dear Friends:

The Sōkwai is over. It was smaller than usual, - only 3 members from the Kuwanto. There were considerable differences of opinion, but the spirit was good & perhaps the harmony might be called unusual.

They voted to allow Dendo Kyōkwai to have one voting delegate - Osada was elected Shacho, but his church made a strong effort to get him off - I think a final decision was not reached. Over 1200 decrease in membership, due mainly to correcting membership-rolls. The Doshisha Church alone dropped 400 members. The Kobe, Okayama, & one or two other churches 100 & each - I forgot to say Miyagawa was chairman - They voted to drop the following Dendogwaisha fields: Kitagata, Nagaoka, Tsu, & Hachiman; and the proposition to take up work in Kagoshima was negatived. This leaves them Wakuya, Tokyo, Nagoya, Hiroshima, Kochi, Miyazaki, Kumamoto - The Standg Com. may take up work in Formosa - The question of aid to the Kirisuto Kyo Shimbun was dropped - Abe, Osada, Koki, Saebara & Yokota are a com. to enquire into the merits of the Doshisha - Am. Board Controversy & to admonish the offendg party.

A Com. apptd to make known to Japan & to the outside world the aims of the Dendogwaisha; ~~that~~ they are not anti-foreign - They want more than money from abroad - The sympathies of the Sokwai with the Doshisha rather than with the Board - irrespective of theological belief - Harada installed to day. Large and interesting meeting. His statement very good. Ebina in his charge to the church had his usual fling at us - Harada spoke quite definitely on the divinity of Christ - His belief on that point had not changed for years.

Doshisha Trustees met last week & again this. They read to us the draft of a resolution asking the Board that relations terminate at end of '96 - men & money - If however there are those who will give & if the leaders will enter into new relations they will be glad to have them - They are a good deal stirred up by the Deputations letter -

[illegible]

Dear Friends:

The attendance is even smaller than usual - only 8 members the Kumiai. There was considerable [illegible]

[illegible]

M. L. Gordon
April 4 '96.

J. L. B.
Rec'd 5-4-96
Ans'd 13

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Kyoto,Japan,April 10,1896.

My dear Dr.Barton:-

I wrote you the other day at the request of the Station asking you to give us permission to withdraw from the Doshisha at the end of the school year(June30),if it shall then seem best,rather than at the end of December as the trustees have proposed.I did not have time to tell you anything further in regard to the meeting of the trustees or to other recent events here.I want now to do that and will try not to make the story too long.

In view of the greatly lessened number of students and the probable financial straits following the withdrawal of the Board's aid the school has modified its courses of study so as to more nearly conform to those of the Govt.schools,including an "Ordinary Middle school",in the hope of drawing in a large number of students.The Faculty spent a great deal of time upon the curricula.The arrangements for moral instruction were not all that we should have liked but they included two or three years of Bible teaching. When the application for permission to establish this MiddleSchool went in to the Govt.It was found that the order of studiesand everything else must be in conformity to the Govt.regulations,that the Bible could not be used as a text-book of morals,and that the Christian religion as such could not be taught.It is claimed that the Bible can be used as one of several reference books,that the teachers can teach Christianity not as teachers but as individuals,etc.Much to our surprise Dr.Yuasa spoke in very strong terms against this,but he and Mr. Matsuyama were the only two teachers who voted with us.Pres. Kozaki strongly favored the new movement.Dr.Yuasa said to me the neph

sa said to me the

M. L. Gordon

2

day that one could not help wondering if the president does not agree with Ukita in not wanting Christianity taught in the school. Prof.Matsuyama said that the men who have faith were getting ready to flee the school.Perhaps he had the thought that they would be dismissed.The trustees approved it and a good deal more.Kozaki brought forward and pressed the name of Ukita as principal of this new school. The trustees were evidently reluctant to act favorably upon it.Ukita's lack of business habits was spoken of as an objection.The ~~fat~~ fact that his salary comes from a different department of the ~~scho~~ school was also spoken of.Especially was it said by one and another that he was not the best man available to entrust young boys to. It seemed however that Kozaki had largely committed himself to the plan by talking to some of the under teachers about it so he was voted in.

The school closed the year with a debt of 359 en.The estimates for next yearinclude a deficit of 3,000 en.Of this 17oois for the ordinary expenses,and 13oo for this spring term.I believe it includes the debt of 359,the salaries of some teachers who will be dismissed at the end of June,and I suppose one or two months extra salary for them.Kozaki will try to raise it among the Japanese.No doubt one gpound of appeal will be the way they have been abandoned by the American Board when it found it could no longer play the despot over them.

Drs.Davis and Learned were chosen honorary trustees again along with two wealthy Japanese.The following were elected or rather nominated trustees,as the election does not go into effect till after the alumni act upon them:- Ebina,Ichihara,Tateishi of Okayama,Handa of Joshu,Saibara and Imamura of Osaka. The honors thus given to Ebina and Ukita certainly have significance. Mr.Ozawa who in one of the earlier sessions and spoke strongly against Eularging the number of trustees.He was at one however with the other trustees in this action asking separation from the Board.I think the trustees and indeed the Kumi*ai churches are more united as against us to day than ever before.Theological and personal differences are more nearly lost sight of in the closer organization of the churches under Mr.Miyagawa's lead and in the intensified national feeling which has the Deputation's letter has called forth.These Kumamoto men are for the present at least running things in their own way.Kozaki is perhaps the most determined and unscrupulous.The way he pressed Ukita as principal of the Middle school,and in the nominations for new trustees always brought Ebina's name in first,has been referred to.I think Mr.Albrecht has sent you a translation of an article in the Kirisuto Kyo Shimbun in which after a number of misstatements of fact the missionaries are said to be greatly blameworthy for not adequately discharging their duties as intermediaries between the Doshisha and the Board. Pres.K's report to the trustees was in large part word for word with that article,thus demonstrating his authorship.Yesterday he told Mr.Albrecht that he hoped he would came back to the Doshisha. After a jocular remark or twoMr.A.said that such a request seemed to be entirely inconsistent with the action of the trustees.K.said they would like to have the missionariesenter into a new relation with the Doshisha.Mr.A. said that he did not see how ~~th~~it would be possible for us to enter into any relation with the Doshisha which would not be arelation between the Board and the Doshisha. Have the trustees really "caught on" to this fact?

I think we ought to be glad that the Deputation's visit and letter have thus brought things to a head,for as was said in the meeting of the trustees it is a misunderstanding of ten years' continuance.

continuance. The break was sure to come and it is better to have it earlier than later. Then, too, this action makes our course easier though not, as it seems to me, more imperativethan it would be were we simply face to face with this Middle School in which neither the Bible nor the religion of Christ may be openly taught, to the head od which has been promoted Prof. Ukita a man who denies almost every doctrine which a Christian holds dear, who the very day after the Deputation sailed used the Doshisha pulpit and Sunday service to point out alleged weaknesses and self-contradictions in the teaching of both Paul and Christ himself, and who in the recent discussions in the Faculty asked in a tone of defiance, "Is there such a thing as Christian Ethics?" For myself I will say that no power on earth could induce me to put myself in such a school under such a man for a single hour.

If you send the permission for us to withdraw from the Doshisha at the end of June would it not be well for you to send us a letter which we can deliver at our discretion? That would help to keep the question between you and the Doshisha rather than put it between us and them.

As I have perhaps already written the Sokwai appointed a committee of five to investigate the question. Messrs. Abe, Koki, and Osada and two layman constitute the Com.

But I must close. Very sincerely yours

M L Gordon

Dr Hori wants the Doshisha to let him run the hospital and Nurses' School. As I understand you that would not meet the conditions which you have placed upon the Doshisha.

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M. L. Gordon

M. L. Gordon
Kyoto April 10, '96.

Mr Harris wants the Doshisha to let him run the Harris Science School. As I understand you see that would not meet the conditions which you have laid upon the Doshisha.

J. L. B.
Rec'd 5-18-96
Ans'd

Kyoto,Japan,April 24,1896.

Dear Dr.Barton:-

We were glad to get your letter of March 26 to day. Your letter well illustrates how rapidly we are moving here. You speak of the Faculty prayer meeting which encouraged us all so much. Our letters have already told you how our hopes have been blasted, how two Sunday lectures on secular topics cut right into the plans for personal conversation and prayer with the students. Again you speak of writing to Pres. Kozaki in regard to Ukita's utterances. You have already heard that Ukita has been promoted to be the principal of the new Middle School Department and that Mr.Ebina is first last and all the time Pres. K's choice for a new trustee. And you have heard, too, that they propose to break with all of us at the end of the year—

The faculty prayer meeting which you refer to comes once in two months, and we have just had another one. It was small but warm. After Prof. Oshima who conducted the meeting had thrown it open Prof. Hattori took the floor in what he said might be his last speech. He said he spoke as a practical Christian and not as a theologian. He said he thought the religious condition of the students would not greatly prosper so long as so many different voices were allowed to be heard from its pulpit. He referred, though not by name to Ukita as one who had recently been the ~~chie~~ chief speaker at a Doshisha prayer-meeting and who had also told students that he had not prayed for ten years! He said also that the hand of the government having been put upon the school to ~~keep~~ put out the Bible as a text-book on morals it would probably be felt again, as for example in interfering with compulsory prayers in the morning for these students. This brought Pres. K. to his feet in the assertion that although the Bible could not be used as a text-book, there were no other limitations, that he had that day

J. L. B.
Rec'd
Ans

told an officail that this was a Christian school and would do everything on a Christian basis, etc. The trouble is that nobody is very sure in regard to what ~~he~~ K. says. Dr. Morita made a very earnest, and from his point of view, excellent speech, in which his sincere interest in the moral welfare of the boys was very manifest. He spoke of his belief in the personality of God and of his reverence for Christ. Dr. Yuasa said that this movement being one of Ukita's inaugurating the students would naturally take U's view of Christianity as merely a system of ethics rather than the view of Dr. Morita. Kozaki said that all that was needed was that the teachers should do their duty. I wanted to tell him that the teachers were not responsible for putting U. at the head of the Middle school or for allowing his utterances from the pulpit, but we foreigners kept quiet through the whole evening. It is said that Oshima, Matsuyama, and Hattori will all be dismissed, or resign at the end of this term.

Kyoto, April 24 '96

I wrote you two or three weeks ago that our daughter might want to go home this summer. The home that we hoped would be opened to her is not so open. Hence she will probably wait till next year when some more radical measures may be necessary.

Thanking you for all your kind personal expressions I am sincerely yours

M L Gordon

A Brief Statement of the Question of the Missionary Houses in Kyoto.

When the missionaries first came to Kyoto they lived rented Japanese houses. As is well known, however, very early in the history of the Doshisha strong opposition was aroused against it. This made the owners of the houses in which the missionaries lived very anxious to have them vacate the houses, and to rent new houses was of course very difficult and gave Mr. Neesima a great deal of trouble. As foreigners could not hold property in Kyoto there [illegible] seemed no hope that the American Board would appropriate money to build houses here; but so strongly did Dr. Davis feel the difficulty of renting Japanese houses that he secured land and built a house with his own money. As every one was expecting an early revision of the treaties by which ~~property~~ foreigners could hold property in the interior, and ~~as~~ we heard of foreigners in Tokyo securing residences in this way by the help of high officials, (houses are held in this way to this day in Tokyo, Kobe, Karuizawa and elsewhere) the Mission and the Board, in their great confidence in the Doshisha decided to build houses for its missionaries despite the risks involved. Money for this purpose was therefore ~~appropriated~~ granted by the Board for this purpose not to the [illegible] Doshisha but to the Mission. It is important to notice that the American Board never looked upon its missionaries in Kyoto as exclusively employed in teaching in the Doshisha; they have ever been regarded as one of the regular stations of the Board and expected to give a good part of their time and strength to evangelistic work.

In the early years at least the property was held in the names of individuals: the bargain and all the arrangements for [illegible]

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When the missionaries first came to Kyoto they lived rented Japanese houses. As is well known, however, very early in the history of the Doshisha strong opposition was aroused against it. This made the owners of the houses in which the missionaries lived very anxious to have them vacate the houses, and to rent new houses was of course very difficult and gave Mr. Neesima a great deal of trouble. As foreigners could not hold property in Kyoto there seemed no hope that the American Board would appropriate money to build houses here, but so strongly did Dr. Davis feel the difficulty of renting Japanese houses that he secured land and built a house with his own money. As every one was expecting an early revision of the treaties by which xxxxxxxx foreigners could hold property in the interior, and as we heard of foreigners in Tokyo securing residences in this way by the help of high officials, (houses are held in this way to this day in Tokyo, Kobe, Karuizawa and elsewhere) the Mission and the Board, in their great confidence in the Doshisha decided to build houses for its missionaries despite the risks involved. Money for this purpose was therefore xxxxxxxxx granted by the Board for this purpose not to the xxxxx Doshisha but to the Mission. It is important to notice that the American Board never loked upon its missionaries in Kyoto as exclusively employed in teaching in the Doshisha; they have ever been regarded as one of the regular stations of the Board and expected to give a good part of their time and strength to evangelistic work.

In the early years at least the property was held in the names of individuals: the bargain and all the arrangements for xxx building were made directly between the missionary and the carpenter, and the money paid over~~x~~ by the missionary to the carpenter. In one case at least the property was held for a time in the name of the carpenter who bought the land and built the house. It is ~~ver~~ very clear that these individuals did not regard the property as their own. It seems clear also that they did not regard it as belonging to the Doshisha. For as has already been said in the early days all the arrangements were made not with the Doshisha but with the missionaries. There is a still more exclusive proof of this: Two of the houses, viz, those built by Messrs. Learned and Gordon, were built on Doshisha land. The Doshisha was paid for this land out of these house appropriations and the money used by the Doshisha to buy other land for the school. Had the Doshisha at ~~the~~ that time been regarded as the owner of the property by this transaction the Doshisha would have been buying land of itself and paying money to itself! Furthermore, when the Gordon house was turned over to the Doshisha for the Bekkwa Theological School, this was done by the American Board at the request of the Mission. The Doshisha had nothing whatever to do with the ~~property~~ transfer except to receive the property after the Mission and the Board had decided to give it to them. The significance of this fact is unmistakable.

The above is believed to be the only case where the American Board has signified its willingness to give a house built for the residence of a missionary to the Doshisha. The houses at first held in the names of individuals were later transferred to the name of the Doshisha, with the thought that they would thus be safer, but in this transfer there is nothing to indicate a change in the nature of the ownership. It is true that no definite agreement was made, a fact which in itself goes to show that there was no change in the nature of the tenure. Between the Doshisha and the missionaries there was the mutual confidence of members of the same family. The time was recognized as ome of uncertainty and transition to which it was hoped the revision of the treaties would soon put an end. There may have been the thought in some minds that at some future time the American Board would give this property to the Doshisha. Under such circumstances, while as I have said there is no evidence, no record of any kind, showing that the houses were ever given to the Doshisha, it is not strange that they—being held in the company's name—should have been reported by Mr. Neesima as a part of the Doshisha's endowment in his Appeal to his countrymen for aid in establishing a University. It was so reported, I am told, not in the body of that report but in an appendix. It does not appear at all in the English translation of that Appeal, and it is certain that the missionaries, while all along recognizing the Doshisha's legal ownership, never heard that the Doshisha claimed the real ownership and regarded this residence property as a part of its endowment(till three or four years later. It was at the annual meeting of the trustees in the spring of 1893 that the question was first formally discussed by the trustees ~~ae~~ and the missionary associate-trustees.

At that time there was very great excitement over the question of foreigners holding property in the interior in the names of Japanese, and the trustees urged upon the associate-trustees the consideration that unless the ownership were a real one the Doshisha would stand condemned and disgraced before the public. The associate-trustees declared that the Board had never given the these houses to the Doshisha, or expressed a purpose to do so; that they still regarded them as the Board's property and holding a ~~ver~~ very different relation to the Doshisha from that of the School buildings.The trustees persisted in the statement that as the houses had been repeatedly reported to the government as a part of the Doshisha's endowment they must claim real ownership,because to do otherwise would be to bring upon themselves and the school disgrace and condemnation as violators of the laws of the empire. The associate-trustees,knowing that the Board had no claim on the property that would be recognized in the courts andbeing unwilling to bring disgrace and disaster upon the Doshisha,felt themselves powerless to oppose the trustees in this position.They however secured from them these two conditions:- 1. That we missionaries should have the management of the houses as heretofore; and 2.that money received for rent from those not missionaries of the Board should be paid into the treasury of the Board.

As to the first condition it included our right freely to decide which house each missionary should occupy,and what repairs or improvements should be made on the houses. Hitherto the Doshisha had had absolutely nothing to do with keeping the houses in repair-- a strange thing if the property had been regarded as belonging to it--and for more than a year and a half after this meeting this state of things continued.Then,near the close of 1894,for the first time in nearly twenty years the Doshisha put up on our gates the fuda "Doshisha Kyoshi Kwan";and asked us not to make any change in the occupancy of the houses without the Doshisha's permission.We at once protested against this latter action as a violation of our rights as representatives of the Board -

The second condition was objected to at first,especially by Mr.Yuasa who said it conflicted with the real ownership of the property as already reported to the government.We maintained however that as the American Board was giving several hundreds en every year to keep the houses in repair simple justice required that it ,and not the Doshisha,should receive the rent money.To this the trustees consented,as is proved beyond question by the fact that ~~when~~ the Rev. Mr.Gring who was then occupying one of ~~the~~ the houses which he had rented of the Mission continued for many months to pay the rent into the treasury of the Board;and also by the fact that the trustees at this meeting requested us to notify them when we let one of the houses to any outsider. It is true that the rent paid when Miss Garvin occupied one of the houses in 1895was paid to the Doshisha; but we regarded that as a violation of our rights and of the promise of the trustees.

The above is the first time the question of ownership ever came up directly between the missionaries and the Doshisha. That meeting made some of the associate-trustees feel that it was impossible to have these houses returned to the American Board.~~The~~ They were not satisfied with the result,and they yielded,in so far as they yielded at all,simply as acquiescing in the inevitable,as Mr.Ozawa of the board of trustees will acknowledge.They did it protesting that the American Board had never given the property, and did not then desire to give it.When this failed to move the trustees they held on to the two conditions named above as most nearly securing the Board's rights.Neither the Mission nor the American Board has ever formally approved of this action;but ~~it~~ for one I believe~~d~~ that if these two conditions are kept according to the agreement made at this meeting,the Mission and the Board will be satisfied.

Let it be noticed here that what I have just said very effectually disposes of one point made by Pres.Kozaki in his very misleading article in the Kirisuto Kyo Shimbun of March27. He says that neither the American Board nor the missionaries ever intimated that they held any other view than that the property belonged to the Doshisha. If this statement refers to a time previous to the Annual meeting of the trustees in 1893, the missionaries were ignorant that the property had been so reported and was so claimed as a part of the School's endowment; if it refers to a period subsequent to that meeting it is at variance with the facts in the case.

Of the later phases of the property question others can speak with more definite knowledge than I, but I want to say a word in reply to the question which has been raised by Pres. Kozaki and others"Why if the missionaries were dissatisfied with with the position of the houses in Kyoto were they willing, ~~to~~ at a little later date to put the houses in Maebashi, Sendai, and other places into the hands of the Doshisha to be used by the missionaries at a merely nominal rent for thirty years and then to become the property of the Doshisha unconditionally?" 1. It was said again and again in these consultations that the status of the Kyoto houses remained unchanged, [redacted]. 2. The new arrangement was so definite in giving the Mission the use of the houses for thirty years that we felt no further mistake or misunderstanding could arise. 3. We still trusted the Doshisha and regarded it as much more business like to have these houses in the hands of one permanent company than ~~in the~~ as the possession of various individuals many of whom were anxious to get rid of the property.

As I under stand the history of this question and its present situation it is wrong to represent the Deputation or the American Board as claiming the absolute ownership of the property or asking that it be returned to the Board. It is wrong to interpret the Deputation's Report as asserting that the trustees have charged rent to the missionaries for the houses, though it is true that Mr. Yuasa of the trustees once told the missionaries that the Doshisha ~~had the~~ might if necessary charge rent even to missionaries who were at the time teaching in the Doshisha. What then does the Board ask? It asks, as I understand it, that the Doshisha keep the two conditions agreed to in 1893. The final request of the Deputation was even more modest still: It asked that the Doshisha should let these houses to the missionaries for whom they were built without rent; it held that houses so built should not under any circumstsnces be used to force ~~men~~ further money from the treasury of the American Board; it held and it believed the world would hold that this is not a question of convenience, or of the condition of the Doshisha's treasury, but one of moral principle; and that ~~and that~~ was what ~~i~~ it meant in its letter when it said

" We cannot believe that you will think of asking rent from the Board for the missionary houses in Kyoto, when the land was purchased and the houses were paid for entirely out of the treasury of the Board. For you to do that we believe that both you and your countrymen would hold to be a ~~stat~~ stain upon the good name of the Doshisha".

The above is presented to the Com. of the Kumi-ai Churches simply as my personal contribution to the solution of the difficulty between the American Board and the Doshisha respecting the residences built in Kyoto by the Am. Board for its missionaries. ~~in~~ If I can aid the Committee further in any way it will give me pleasure.

Very respectfully submitted.

Kyoto, April 24, 1896

M. L. Gordon

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The above is presented to the Com. of the Trustees as clearly, kindly as my personal contribution to the solution of the difficulty between the American Board and the Doshisha respecting the residences built in 1888 by the Am. Board for its missionaries. If I can aid the Committee further in any way it will give me pleasure.

Very respectfully submitted

Kyoto, April 24, 1896. M. L. Gordon

Kyoto, Apr. 24, 1896.
Rec'd May 26.

Kyoto, Japan, Apr 30, 1896.

Dear Dr Barton:

I enclose a copy of a statement of the Kyoto property question which I recently presented to the Com. of the Kumi-ai churches. I am quite sure Dr Learned has written you of our meeting with them. I have been told that the Council of the Doshisha has voted to send on a statement to America for publication, very like the article in the *Kirisuto kyo Shimbun*, and this statement may possibly be of service in meeting that. The statements of Dr Learned and Dr Davis, especially *of* the latter seemed to me very strong -

Talking with a Japanese professor this P.M. he said that not long since he asked Pres. Kozaki if it would not be a loss to the School to have the missionaries go. "Oh", said the president, "it would be a great *mistake* for them to go; the recent action was not to have them go, it was to show them their places, to keep them from interfering in the conduct of the school."

Can this be the real meaning of the trustees' action? It seems to me more and more important that we should leave in a body at the end of June, ladies and all. It would compromise and humiliate us beyond measure to continue to work in this Bible-less, Christless school under Ukita - Some speak of Capt. Janes's possible coming to the school. Why should he not come if Ukita is in the line of promotion? Why should not Ukita as principal of the Middle School invite him? So I hope if there is any delay in the Doshisha's action reaching you officially you will not delay granting our request for permission to leave in June. If necessary to cable "absence" would mean such permission;" Eo since" would I mean to stay on at least till we hear from you—

I am just starting on a little trip into the country

Yours cordially
M. L. Gordon

Kyoto, Apr. 30, 1896.
Rec'd May 26.

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J. L. B.
Rec'd 6-3-96
Ans'd 7-13

Kyoto,Japan,May 13,1896.

My dear Dr.Barton:-

This spring term of school as during that of last year Iam freed from school work that I may engage in evangelistic work. I have just returned from a trip of over a week in the bounds of our first church in Tamba. This church as you know is in a mountainous district just N.W. of Kyoto. It is in area about 25 miles long with an average width of about one-third of that distance.It includes ten places where preaching is held regularly.In six of these there are small church buildings with a local organization including a deacon.

To say that the work of this church is everywhere in a flourishing condition would be an over-statement,for in a considerable number of the places the Christians are few and somewhat di discouraged.Nevertheless there is a good deal connected with the history and present condition of the church to give satisfaction. The church~~es~~ pays all its running expenses including the salary of the pastor.We aid them in the support of an evangelist or pastor's assistant.Both are excellent men,sound in the faith,zealous, self-sacrificing.During the past six months the church under the lead of these two men has effected important reforms which although they may not prove to be all that is hoped from them show that ~~th~~ it possesses a good deal of vitality.One of these is the renouncing by these two ministers of fixed salaries.Hereafter they are to take simply what the people may offer.In a widely scattered church like this such an experiment is especially difficult of success. Another reform is the dropping of all the church members who are unwilling to ~~mee~~ promise to meet with them on Sunday and at the Communion services,to refrain from sake drinking,etc.

This was done after very kind, repeated, and patient conferences wih with all connected with the church. About [illegible] were thus dropped, leaving an active membership of about 120. The good effect of these changes upon the life of the church [illegible] already apparent.

Nothing could have been more cordial [illegible] by the Christians as with the [illegible] visited about half of the preaching places [illegible] on foot. Frequently we were entertained in the families of the Christians in the most hospitable and friendly way. In the village of Shiuchi the work seems the most encouraging at present. The head of the Village, the [illegible] officer of a silk-industry [illegible] the operatives [illegible] there. This silk industry [illegible] the wealth of the country. I was told [illegible] gun [illegible] rather than one of our countries [illegible] this source. This indus has ~~in this district~~ Less largely [illegible] the last ten years, and does not [illegible] other products. A railway now in process of construction through this region will add ~~great-~~ larger [illegible] and also greatly [illegible] just beyond the bounds of the Second Church the [illegible] divisions of the army [illegible] the interest and importance of the work there. [illegible] with this church have always been [illegible]

Kyoto May 13 /96

M. L. Gordon

Kyoto May 13 1896.

J. L. B.
Rec'd 7-20-96
Ans'd 9-21

Tokyo, Japan, June 25. 96

My dear Dr Barton:

I am here on my back from Sapporo where I was asked to go in view of Mrs. W. W. Curtis's distressing illness. I left her much improved, and Mr C. a good deal relieved, but Mrs. C. will have a long hard pull before she can secure complete recovery. Their return home may be necessary to secure this.

Mrs. Gordon has forwarded me your last two letters. I thank you for your kind offer to interest yourself in securing a home for our daughter. Please do not act in the matter till you hear further from me as it might perhaps embarrass us in our relations with some of our kindred.

There seems to be considerable of a reaction against the Kumamoto men wh. will probably develop itself in the Alumni meeting in Kyoto to day. Yours truly M. L. Gordon

J. L. B.
Rec'd 7-20-96
Ans'd

Tokio, Japan June 25. '96

My dear Dr Barbour:

I am here again in the
work I love. I started to return here the [illegible] [illegible]
[illegible] in [illegible] of Mrs [illegible] [illegible]
[illegible] [illegible] I left her quite
[illegible] and Mrs C. a good deal
relieved but Mrs C. will have a long
pull before the [illegible] [illegible]
[illegible] [illegible] - Their return
home may be necessary to [illegible]
[illegible] [illegible] forward [illegible]
Your last two letters. Thanks to you
for your kind offer to which you
[illegible] [illegible] [illegible] [illegible] our
daughter. Please do not act in the
matter till you hear further from me
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our relations with some of our kindred.
There seems to be wonderful [illegible] of
reaction against the Kumiai [illegible] men who
will probably [illegible] in the [illegible]
meeting in Kyoto to-day. Yours truly M. L. Gordon

Tokyo, June 25, 1896.
Rec'd

J. L. B.
Rec'd Aug. 18 '96.
Ans'd 9-21-96

Kyoto, Japan, July 20, 96

My dear Dr Barton:

Mr. James and party (Excepting Prof. Todd) have just been here bringing letters from you. Several of us called on them at their hotel and were cordially received. Later we were invited to dine with the party at the Ya-ami where we had a pleasant time. Mr & Mrs. James were present at a baptismal and communion service (where I officiated) in one of our city churches yesterday, and evidently enjoyed participating in the services. They were to leave to day for a trip through the Inland Sea. We are always glad to meet people so much in sympathy with our work. Truly yours M. L. Gordon

Kyoto, Japan, July 20, 96

My dear Dr Barton:

Mr. James and party (excepting Prof Gold) have just been here bringing letters from you. Several of us called on them at their hotel and were cordially received. Later we were invited to dine with the party at the Ya-ami where we had a pleasant time. Mr & Mrs. James were present at a Japanese and communion service (where I officiated) in one of our city churches yesterday, and evidently enjoyed participating in the service. They were to leave to day for a trip through the Inland Sea. We are always glad to meet people so much in sympathy with our work. Only [illegible]

Kyoto, July 29, 96.

J. L. B.
Aug. 18, '96.
9-21

Kyoto, Japan, July 20, 1896.

My dear Dr Barton:

I was so busy with the duties of chairman at the late Mission Meeting that I found no time and had no strength to write you. I am sure however that Dr Learned and others have fully informed you of our action. We apparently went contrary to yr judgement in the matter of resigning from the Doshisha. I am quite sure however that you would have modified your advice had you been here. The fact is that Kozaki's invitation to us to make new arrangements with the Dosh. forced us to give some reply. For one I felt that as I could not myself work under Ukita for a single hour, I could not ask Mr.

Curtis to do so. I believe that it was ~~in a sense due~~ due to our Japanese brothers who in a sense took their lives in their hands, and left the school. But especially I think this movement likely to hasten the reorganization of the Doshisha. That reorganization may not come in a year or five years, but it is bound to come, and this course, by showing the reality of our dissatisfac[tion] will hasten it.

Very truly yours,

M. L. Gordon

Rec'd Aug. 18. 96
Ans'd

Kyoto, July 27, 1896

Dear Dr Barton:

I had a long call from Prof. Matsuyama the other day. He is very kindly solicitous for our welfare and as a whole approves our course. He thinks we ought to speak in unmeasured terms of the aim of the founders to found a Christian School, ~~but ought~~ to keep it clear that ~~the school~~ had a real aim in itself and was not simply a pious scheme to promote evangelistic work. But the thing he urged especially was that the Am. Board should not at the end of the year or at any other time withdraw from all relations with the Doshisha without making some further effort to hold the school to its original purpose. His underlying thought seemed to be that the Board could claim that its gifts had been perverted and so ought to be returned to it. I told him that as the Board could not take legal measures

Curtis to do so. I believe that it was ~~in a sense due~~ due to our Japanese brothers who in a sense took their lives in their hands and left the school. But especially I think this movement likely to hasten the reorganization of the Doshisha. That reorganization may not come in a year or five years, but it is bound to come, and this course by showing the reality of our dissatisfaction will hasten it.

My truly yours

M. L. Gordon

Rec'd Sept 20, '96.

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Rec'd Aug. 18. 96
Ans'd 9-21

Kyoto, July 27, 1896

Dear Dr Barton:

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Things are quiet here. We hear that Kozaki has gone to Tokyo to look for new teachers ——

Truly yours

M. L. Gordon

Kyoto July 27. 96.

J. L. B.
Rec'd 1-4-97
Ans'd 1-16

Kyoto, Aug 5, 1896.

My dear Dr Barton:

I wrote you some time ago of our disappointment in not finding open to our daughter the home that we had sought for her. This leaves us without any home open to her, and strengthens a feeling which we had more or less consciousness of even when we wrote to the home which has proved unavailable, viz; that it is our duty to go home with her. There are reasons which seem somewhat peculiar to her and which we cannot well speak of why she should not go alone; and a careful consideration of the question whether Mrs. Gordon should go home with her leaving me temporarily alone here — a possible course which had the approval of Secs. Clark and Alden four years ago - has convinced us of its unwisdom - Furthermore, as the time for her return next Spring will be still less than five years from my last departure from America I cannot ask for a furlough + I seem therefore shut up to the course of permanently withdrawing from the Board, and I therefore ask you to accept my resignation as a Missionary of the Board and to permit ~~my~~ our return in the Spring of 1897.

This important step is not taken rashly. To say that I have thought over it, prayed over it, and imagined its possible results - favorable or unfavorable - to the work and to my family a thousand times would be an understatement – On the one hand are the peculiar reasons for my daughter's being near her parents; ~~the~~ my father's health and circumstances; the feeling of our older daughter Mrs. Bartlett (whose devotion to missions can not be questioned) that we ought to go; the interruption of my work in the Doshisha and the changed condition of the work at large; and the fact that next year will complete a quarter of a century in the service of the Board (It was twenty five years in July last since I received appointment).

On the other hand are the long years spent in the study of the Japanese language and people; the pretty wide acquaintance with Japanese Christians; the need of the older men here in this work; the more hopeful condition of things during six months past; the unusually large number of missionaries going back to the U.S. in 1896–7; the difficulty of securing ~~new~~ keeping work at home especially for one who can't claim to be a very young man, &c. &c.

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But in spite of all the difficulties and doubts, the way, God's way, seems to be to go; and we shall go when we go with very much the same kind of leading and the venture of faith that we brought with us twenty five years ago—

The difficulties have seemed so great and the future so ~~uncertain~~ unseen that I have thought of proposing that ~~we go~~ after going home we ~~be~~ stay connected with the Board at our own expense for two or three years and then consider the question of a permanent withdrawal; but the more I think of it the better course seems to be to resign outright. If after two or more years there should be a call for us to return both you and we should be ready and free to consider it upon its own merits—

Sep 25

As you will see we have kept this letter well nigh two months because of our reluctance to take so important a step. The necessity for it still seems to be upon us. Our formal letter to the Prud. Com. I send with this. Kindly regard the personal details of this as strictly confidential. We hope that this may be accepted so that we can leave here in April so as to have the summer to make arrangements for work at home - With warm regard for you and for all connected with the Board I remain most truly yours

M. L. Gordon

P.S. What I have said on p 2 might be regarded as an indirect application for a furlough. It is not that. I should not want to accept one even if offered -

4

[illegible] letters of affection [illegible]
[illegible] freely, [illegible]
[illegible] we shall [illegible]
[illegible] as with [illegible] much the same
kind of feeling [illegible] the [illegible]
of faith that we brought [illegible]
[illegible]
The difficulties we have [illegible]
and the future [illegible]
after four
[illegible]
[illegible] three years
and then consider the question
of a permanent [illegible]
[illegible] better
[illegible] to resign [illegible]
or more
If after two years time should
be [illegible] to return both you
you and we would be [illegible]
free to consider it [illegible]
[illegible] matters -

As you will see by the date
this letter will nigh two months because
of our reluctance to take so important

Summons, July 1896

J. L. B.
Rec'd 9-8-96
Ans'd 21

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Kyoto, Aug. 18/96

My dear Dr Barton:

The C. A. I. have applied to you for a cablegram authorizing Dr Holbrook to go to the U.S. with the Curtises of Sapporo. In my opinion the P.C. ought to do this without hesitation. I regard it as imperative that Mrs. Curtis get out of Sapporo before winter and to do this not only does a medical attendant seem necessary but one with a strong will and a strong influence over Mrs. Curtis seems to be required.– Mrs. Curtis's nervous troubles are of long years standing, and they have been much aggravated by their life of isolation in Sapporo during the past year – This isolation is something that we always seem destined to pay for sooner or later, and this request comes in as a part of that penalty. I might write more at length but the facts would remain practically as stated above – I am

Very sincerely yours

M. L. Gordon

Rev. M. L. Gordon
Kyoto, Aug. 18, 1896

J. L. B.
Rec'd 1-4-97
Ans'd 1-20

Kyoto, Japan, Sept 25, 1896.

To the Prudential Committee of the A.B.C.F.M.—

Fathers and Brethren:

For family reasons we hereby resign our appointments under the American Board. We do not take this step hastily or with light hearts; we have come to it after the most prolonged and painful deliberation, and after much prayer. Only what seems to us a necessity would lead us to thus separate ourselves ~~to~~ from a Society which we have gladly served now for practically a quarter of a century. Asking you to promptly accept our resignation and assuring you of our unabated interest in the

work of the Board, we remain
most sincerely yours

M. L. Gordon
Agnes D. Gordon.

Kyoto Aug. 5, '96

J. L. B.
Rec'd 11-14-96
Ans'd 12-22

Tottori, Oct 16, 1896

My dear Dr Barton:

I am making a missionary tour of a month through the provinces of Tamba, Tango, Tajima, Inaba & Hoki. It has been pleasant and encouraging. But of this I will write you later.

I write now especially to speak of a thought which has been suggested to me, viz. the return of Dr Holbrook to Japan (after a furlough) to give her time mainly to the duties of physician to the mission. I do not know that Dr H. would be willing to do that. I have had no correspondence or conversation with her on the subject. I can however express my conviction as to her ability and character, her large possession of what dear old Dr Clark always valued so highly, "consecrated common sense."

If an arrangement could be made by which she could come back and visited as needed our small and isolated stations I am sure she would prove a help and a blessing to both the bodies and minds of the members of those stations. Please do what you can for us in this respect.

Sincerely yours,

M. L. Gordon

Tottori, Oct. 16, 1896.

J. L. B.
Rec'd 11-26-96
Ans'd

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Kyoto, Oct. 21, 1896.

Dear Friends:

While I was touring in the Sanindo Mr. Matsuyama called at the house once or twice and seemed anxious to have a talk with some one of the station, so after my return I called on him and had quite a long talk. As most if not all of you know Mr. Tamura, formerly of the Third Higher Middle School is now head of the Episcopal Girls' School here. Through his influence Matsuyama, when he left the Doshisha, became a teacher in the same school. About the same time M. transferred his church relation from the Doshisha to the Rakuyo church of which as you all know Tamura is and has always been a pillar.

Recently there appeared in the Kirisute Kyo Shimbun the statement that these two men had been confirmed in the Epis. Ch. The same thing is currently reported here. Our talk started with this, M. in Japanese fashion telling me that T. was strongly thinking of taking this step. His reasons were said to be dissatisfaction with the faith of the Kumi-ai churches, and with the ~~condu~~management of the Dendoguaisha to which he has ceased to contribute. It was also said that he now ha[illegible] the Kumi-ai churches few if any Christian friends. As the talk went on it gradually came out that Matsuyama was feeling in the same way. His old associates in the Kumi-ai churches never call on him. Almost no one spoke to him in regard to his leaving the Dosh. and when this report appeared in the KiristuKyo shimbun no one (except Harada) made inquiries about it.

He spoke too of his great concern in regard to the Rakuyo church. Our p3cuniary help may or may not be necessary. He thought it would be necessary, although some of the young men who don't and can't give think it able to go alone. He was sure however that it needed our sympathetic cooperation; only through that could the church live.

He spoke of the distrust and dissatisfaction that some laymen are feeling with the leaders. They can't understand why those who claim that they are still evangelical nevertheless fellowship those who deny almost everything. Such a course practically denies that evangelical Christianity has any special value. He says that a prominent member of the Osaka church-[illegible]-even wonders whether Miyagawa is sincere, wonders whether his evangelical position is not simply because he feels it necessary to professional success, and is thinking of becoming a Methodist.

In response I said that however it might be with others Miagawa seemed to me to be a sincere Christian, though I could not help acknowledging that his apparant indifference in the matter of fellowship was a puzzle. In regard to the Rakuyo church we probably would have no money to help it, that even if we did h[illegible] the money we were the friends, not the enemies, to true indepen[illegible], and it would be better for the church to go on with its work p[illegible]uniarily independent, so long as that were at all possible. As for help in its work that would give us nothing but pleasure. As to joining other denominations I myself felt strongly dra[illegible] to the Pres. Ch. not only from early associations but because [illegible] polity offers a method of cooperation in Japan which we now do not have, and yet I felt great deliberation desirable in making such a change. Everything would not be to our mind in the new relation. But above all there were many in the Kumi-ai churches who were dissatisfied with the present situation. Instead of leaving them in the lurch in order to secure more comfortable relations for ourselves would it not be

better
to hold on ,keeping in sympathy with them,and waiting for a time when if things still do not improve, a more general movement may take place.

What they will do I do not know.The Rakuyo church is to have a meeting in regard to its future tomorrow night.

Our talk was interruptrd by the coming of an Epis.Christian from Nara.On leaving the house I met Mr.Gring not far away.I presume the Episcopalians would not be sorry to have these men join them.

Dr.Saiki told me yesterday that he had refused to take charge of the hospital,repeating what he had said to me some time ago that he was ready to take it independently,or with us,but tha he would not work with them.Kodama wanted to take it and Kozaki was willing but Nakamura and Ozawa objected,and urged Saiki.Now that S.has ~~resigned~~ declined th ere is a report again that Kodama will tak it.

I presume you have heard of the death of Mrs.Dr.Yuasa. She died of typhoid(some say of typhus) fever.

In the Dosh.Theol Dept there seven students:Hino,Nagasaka,and Aoki from last year;Abe and Miwa,two new men:Mizoguchi and Shira two former Bekkwa students.Three Bekkwa students are studying wit Dr.Learned,Yamaguchi,Yonezawa,and Hamada.

I hear that Abe of Okayama who is said to have been engaged as a teacher,will not come till Murai returns from America and agrees to take his place.

M. L. Gordon
Kyoto, Oct. 21, '96

I am just back from a three weeks trip through Tamba,Tajima,Ina ba and Hoki.Travelled nearly 250 miles in a jinrikisha and walke 40 more.Almost everywhere I was most cordially received and had fairly good audiences to speak to.The evengelists are certainly stronger in faith and desire than they were a year or two ago,and so in a better condition to lead the people.At Shikano beyond Tot tori where the work has pretty nearly died out we were greatly h helped in our audiences by two Buddhist priests.They had filled themselves up with sake and come prepared to break up our meetin They began while we were having the opening exercises.They not o only interrupted us in our speaking(Mr.Bartlett and myself) but they stood up directly in front of us,seized our clothing,etc. When a policeman came near the close they went for him in much t same way,calling ~~him~~ "fool,Yaso no dorei",etc.,and cught him by t arm.He expected to report them to the head office.This is a phase of Buddhism that brother Lafcadio don't write of. The result was that we had a noisy audience of 100--150 that night and a quiet audience of 150--200 the next night.

I was much impressed with the fact thatsome parts of tha region are a good deal behind other parts of Japan.Thus our ~~meet~~ meetings were announcedaccording to the days and months of the old calendar.There was some considerable talk whether we should have a second meeting in Shikano,after the row.One of the local Christians said "Of course if we were going to talk on any such exciting question as that one man should have but one wife--Ippu-ippu-it might be unwise but as we were only going to preach the gospel&c."

Iexpect [illegible] go to Miadzu within a day or two,and early in November if all goes well I hope to have the privilege of goi to Kyushu.

A new dictionary with Capt Brinkley as editor in chief to come out this month.

Our summer was so wet that we counted quite certainly on a d fall,but it has been one of the wettest I have ever known.

With best regards M. L.

J.L.B.
Rec'd 11-25-96
Ans'd 12-22

Kyoto, Oct 22, 96

My dear Dr Barton:

Yours of just a month ago is at hand. I thank you for your kind reference to our Escape from lightning this summer. It was indeed a "close call". One of the two trees struck went through the back roof of one of our tents. It was split through the heart and in a later storm 30 or 40 feet of its upper part was blown down—

Excuse me for giving my account of my recent Evangelistic trip in the Enclosed form. As I Expect to start away tomorrow I have no time to rewrite.

Our local association of Kumiai churches has just met here; a quiet, harmonious meeting. There was a communion service this morning at which Mr Harada and I served—

Pres Kozaki preached the sermon whose orthodoxy would have satisfied Dr Hamlin. The only question is of the man's real sincerity. The members of the bukwai were very cordial to Dr Learned & myself, the only missy's present.

In reply to a question from the Trustees sometime ago Mr Cary & I said we desired to sell the "Infirmary" (adjoing the hospital) and to return the money to the donors. They have since notified us that it will be given into our hands. The Board was much the largest donor.

We have not yet succeeded in making arrangements for our daughter though we have written a letter that may secure one. If it fail I shall accept it as decisive that the Lord has work elsewhere for me to do. I thought we had reached that point six months ago, but we decided to make one more trial.

Very truly yours M. L. Gordon

M. L. Gordon
Kyoto Feb. 22. '86

J. L. B.
Rec'd 11-27-96
Ans'd 12-22

Kyoto, Japan, Nov. 3, 1896.

My dear Dr. Barton:-

Dr. Saiki called on me yesterday and talked further on the hospital question. I have already written you of his refusal to take it in cooperation with the Doshisha. He says that Dr. Kodama and several druggists of Kyoto are anxious to take it and run it as a money-making institution but that Nakamura and Ozawa will not consent to this at all. Through the influence of t these two men the Trustees have now offered it to Dr. Saiki to be entirely under his management although retaining the Doshisha's ~~na~~ name. He is inclined to do it. He says that if he does so he will run it largely on the lines laid down by Dr. Berry. He will emphasize the religious side, and he will have charity patients. If he makes it strictly Christian he has the promise of aid from Dr. Whitney of Tokyo for the ~~so~~ expenses of poor patients from money Dr. Whitney collected in England. This money Dr. W. would not give to the present management of the hospital by the Trustees. His own services will be given to the poor gratis. He hopes to have with him a Christian physician with whom he was formerly associated in the navy.

As for the religious instruction he asks our cooperation in conducting Bible classes and morning prayers with the nurses.

Dr. S. told me that he sympathizes with us not only in the matter of the hospital but also in that of our relation to the Kumiai churches; that he is dissatisfied with the management of the Japan Missy Society and had declined to contribute to it. Nakamura, he says, has done the same. He says he will either buy or rent our "infirmary" and the land attached. He will be glad if the Board can favor him in the matter of the movable property.

It is clear that Dr.Ss protestations of friendship are accompanied with a request for a favor;still I believe him to be sincere.The free way in which for along time he has expressed himself in regard to the course of the Doshisha,and especially the firm and repeated refusal which he made to their bequest to coöperate are pretty strong proofs of this.Hence I told him frankly that I was glad that the hospital was to come into his hands and that I thought the Station would be.I said further that I would,and I thought others would gladly help in the religious work. Mr.Cary has not yet come back from the Hokkaido.I spoke to Dr.Davis and Dr.Learned and they seemed to feel as I do about his taking it. Dr.L.said that as you had offered the use of the property to the Doshisha on the same conditions as those under which Dr.S. proposes to run it he saw no reason why you should not let him have it. So I write to know your opinion.Of course the whole matter would be carefully discussed here before the final action was taken.

Kozaki has raised the question of our living here without residence passports,or rather without contracts which give us the right to rent houses.Two or three of us at least could arrange with Dr. S. I am sure for the Xn teaching in the Nurses'School and hospital.

I wrote some time ago in regard to the positions occupied by MessrsTamura and Matsuyama.They recently in a Congregational meeting of the Rakuyo church denied the published statement that they had joined the Epis.church,but expressed their dissatisfaction with the Kumi-ai churches,and said if those churches followed the Doshisha in its indifference to vital faith they would not promise not to join ^an other denomination.Prof.Oshima has become principal of the Epis.School at Nara.Yours truly M.L.Gordon

Ans'd Jan'y 7 '97

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J. L. B.
Rec'd 12-7-96
Ans'd 22

Kyoto, Japan, Nov. 9, 1896.

My dear Dr. Barton:-

In a former letter I referred to the touring which I have been ~~during~~ doing. I have never before kept a record of such things but as it was something of a new departure for me you may be interested to know that I was out just twenty eight days, travelled over 500 miles in jinrikisha and on foot, spoke twenty three times, my hearers averaging over fifty. My travels took me into the provinces of Tamba, Tango, Tajima, Inaba, and Hoki. These provinces make one district more than 150 miles long and have a population of a million souls. Leaving out of consideration the extreme western extremity of the district which is ~~occupied~~ worked by our English Episcopalian friends from Matsuye, and excepting three Japanese evangelists of three different denominations, we are the sole Protestant occupants of the field. When I say "we" I mean the mission of the American Board and the three independent churches which have grown up in connection with its work. Two of these churches have pastors, that of the third has recently resigned. The Japanese Home Missionary Society (of the Kumi-ai churches) has no direct work in this field. It includes the Tottori Station and a part of Kyoto station. There are two evangelists whom we support in part, and three whom we entirely support.

I returned from this trip with several very strong impressions:

One is that the missionary can still get a hearing;- not as numerous and enthusiastic a hearing as formerly but still, as the figures given above show, a good sized audiences.

Another was that of the general friendliness of the country people, and especially of the Christians. In the large cities an and especially at the open ports there is increased rudeness from the boys and the jinrikishamen, but this is not true of the people at large. The pastors and evangelists were never more cordial.

But the strongest impression of all ~~was~~ is that these evangelists--certainly those in the field I visited-- are able and faithful men and qualified to be the spiritual leaders of their people. After the rationalist-ic wave struck us a few years ago one of our very greatest sources of anxiety was the faith and spiritual life of the nominal leaders of the Christian communities. Many had far less faith than their people, and some talked in a language which the people could not understand. Not a few of these men have given up the ministry and gone into secular business. But speaking for those whom I have recently visited, and I believe for many more there is a deepened and deepening conviction that nothing but the Gospel will meet the needs of their people, and they seem to be reconsecrating them selves to their work.

Kyoto, Tro., I.

I give on another sheet a report of the benovolent work done in Tamba and Tango. It will give you an idea of the quality of the men I have been speaking of.

I ought to have said before that Mr. Bartlett met me at the first ~~st~~ out-station of the Tottori field, spoke at every meeting, and was indefatigable in his work with individuals.

I am expecting to start for Kyushu the d y after tomorrow.

Very truly yours

M. L. Gordon

J. L. B.
'd 12-7-96
22
ns'd

Kyoto, Japan, Nov .1o, 1896.

My dear Dr. Barton:-

The Doshisha has recently made a statement of its present condition in the Kirisuto Kyo Shimbun. It says that it has been led to do so by the fact that it is criticized by some and praised by others, and because there are some people who take pleasure in going around and telling over all their little mistakes.

There are now in the "Ordinary Middle School " of the Doshisha 24o students, with Mr. Ukita as principal.*

In the "Higher Department" there are over 4o students.

In the Harris Science School there are no students.

There are five regular and six special students in the School of Economics, 11 in all -

In the Theological Department there are six regular and two special students: Eight in all.

In the Girls School there are over sixty; and in the School for Nurses over ten.

We know that some of these figures are too high. Thus the actual number in the Girls School is 41, and in the "Higher Department" (College) there are 34.

Two new trustees have been elected and have accepted (in addition to Harada) Ueno, Nakamura's partner; and Handa of Joshu. Ichihara, Ebina, Motora, and Onishi have been elected but have not yet accepted. I have heard that these last two persons say that they could not accept a position with the Doshisha, because they do not regard themselves as evangelical Christians, and they know that the Doshisha was founded on an evangelical basis.

Owing to Dr. Ono's going to Tokyo Mr. Harada has been made chairman of the alumni association--now said to number 5oo. Ukita, Morita, Yuasa, and Kashiwagi are the standing committee, so you see the Doshisha has everything in its own hands.

As contrasted with two or three years ago the religious condition of the students is said to be decidedly improved, Pres. Kozaki having a number under him who are working zealously for the spiritual condition of the students.

The Kirisuto kyo shimbun has recently had an aricle on foreign and native cooperation in Christian work. It concedes that such cooperation is necessary for the best results but cautions the Japanese against forms of cooperation which are destructive ~~og~~ of the Japanese independent spirit. It says that the so-called cooperation ~~e~~ in the past has not been cooperation at all; that the Japanese had no freedom of thought, no power of choice; that the foreigners were in the position of masters and the Japanese in that of servants, etc. The writer concludes by saying that there are some wise men among ~~American~~ foreign Christians and missionaries, and he trusts they will see the wisdom of fostering the Japanese spirit of independence.

Neither of the items on this page ~~ar~~ is of prime importance but they may help you to understand the situation here.

Very truly yours

M. L. Gordon

* Of these 140 or 150 are in the 1st & 2d year classes, i.e. classes ~~young~~ formerly not rec'd into the Doshisha. This leaves less than 140 in what corresponds to the old "College" course & less than 40 in the "University" department.

Kyoto, Nov. 10. 1896.

J. L. B.
Rec'd 12-14-96
Ans'd 1-2-D

Fukuoka, Japan. Nov. 16, 96

My dear Dr Barton:

I have heard since I came here that the C. A. I. did not approve of the application for permission for Dr Greene's family to return to the U.S. in the Spring. Perhaps if I had been a member of the Com. and the question had come before me ~~as it did~~ I should have ~~decided~~ voted as the Com. has done. I would not criticise the Com. in any way, but I feel nevertheless that the P.C. ought to allow Dr Greene and family to go home. I believe his health calls for it. The recent strain upon us all has born especially heavily upon him. He is the "Father of the Mission". He is not only alone in a station but he has had much to give him a sense of isolation. He has been ignored to a degree that has been ~~hard to bear~~ almost unbearable. Then, too, the thought of his absent children has been a heavy burden. Five children, three sons just entering manhood, have been separated from him for six or seven years. It has worn on him. It is really more than a man ought to be asked to bear and I hope you can arrange to have him go home. I think his health and continued usefulness largely depend on it.

I am here beginning a tour through the Kumamoto field. Have had small but good meetings. Truly yours M. L. Gordon

Muskoka, Nov. 16, 1896.

J. L. B.
Rec'd 1-4-97
Ans'd 1-20

Kumamoto, Nov. 27, 1896

Rev. J.L. Barton, D.D.,
Sec. A.B.C.F.M.—

My dear Dr Barton:

As you will see I am still in Kyushu. Of my tour which more than meets my expectations I will write later— To day I am forced to the long dreaded and repeatedly postponed task of sending you my resignation of the position of missionary of the American Board which I have held for over twenty five years— The reason is the failure (made after our letter of Sept 25th was written) of what has seemed the last possible effort to secure a home for our daughter during her school years, an effort the results of which, by ~~for~~ months of thought and prayer, I had come to regard as indicative of the Master's will concerning our future—

I will ask Mrs. Gordon to enclose from Kyoto letters written long ago on the same subject but delayed for this further and final indication of divine guidance. Perhaps I would write them differently now, but I have neither time nor opportunity to do so — I think they will show you something of the ~~to~~ constraint under which we have acted, and that our action is not hasty. I do not think it would be wise to send our daughter among strangers; I do not think it wise for Mrs. Gordon n me ~~I~~ to separate; there seems to be no other way than to go ~~home~~ to America and make a home for her for several years, and the way to do this is to resign.

It would have been a trial to have her go even to a place of our own selection; it is a greater trial to give up the work here now. For what I wrote in the other letters of the great reluctance with which we separate from the Board and Japan would be made much stronger in view of these recent weeks of touring. But as I have said the duty though disagreeable is clear. Kindly secure the prompt action of the Prudential Committee with permission to return in April next as in many respects that will be the most favorable time to begin making arrangements for the future —

Very truly yours

M. L. Gordon

Kumamoto Nov. 27. '98

J. L. B.
Rec'd 1-4-96
Ans'd 1-20

Kumamoto, Nov 30 /96

Dear Dr Barton:

I cannot help feeling anxious lest my recent letter of resignation (which ~~I~~ I presume Mrs. G. has sent on from Kyoto) be misunderstood, lest it be regarded as a short and sharp method of seeking a furlough. It is not that. While the immediate need of our being at home is for a few years only, and while I have an increasing sense of the importance of and the privilege of the work of the missionary in Japan, several circumstances in connection with our failures to ~~make~~ secure ~~the~~ satisfactory arrangements for our daughter have caused an ~~increasing~~ growing conviction that ~~I was~~ God is leading us to some work in the home land. So, while I do not shut the door against all possibility of return to Japan, and while I turn from the work here and from the service of the Board with unspeakable reluctance, I do so as under divine guidance, with no expectation of returning, least of all with any thought of the Board's being ~~responsible~~ under obligation to send me back.

Possibly this is but a repetition of what I have said in the letter written some time ago which I have asked Mrs. Gordon to forward to you, but I would rather say it twice than leave it unsaid—

Very truly yours

M. L. Gordon

Kyoto, Japan, Dec 11. 1886.

Pastor:

You already know

in Kyushu. I was gone

weeks, but directly engaged

[illegible] work only here. Ha[illegible]

[illegible] about one thous-

[illegible] thirty nine times

[illegible] of thirty

[illegible] average congregation

[illegible] would be

[illegible]

[illegible] with them

[illegible] by the blessing

[illegible] God, and

[illegible] be even more

[illegible] with a quality

[illegible] of the importance

[illegible] the church

[illegible] practically

[illegible] necessity of

the [illegible] of the associate,

Kumamoto, Nov. 30, '96.

J. L. B.
Rec'd. 1-19-97
Ans'd

Kyoto, Japan, Dec 11. 1896.

My dear Dr Barton:

You already know of my tour in Kyushu. I was gone just four weeks but directly engaged in evangelistic work only twenty two days. I travelled just about one thousand miles, spoke twenty nine times to an average congregation of thirty five. The size of the average congregation is lower than it otherwise would ~~be~~ have been because I had an unusual number of meetings in the daytime with Christians only. My reception by the Christians was everywhere ~~[illegible]~~ cordial, and no trip of my life was ~~be~~ ever more enjoyable. I return with a greatly enlarged conception of the importance of the Kumamoto field. The church in that city has been practically disabled by the recklessness of ~~[illegible]~~ Mr Kurahara and some of his associates,

and some if not all of the outlyin
towns strongly feel the effects of th
and the general rationalistic mov-
ment. However this costly Experience ha
not been wholly in vain and th
Evangelists there as elsewhere seem
to have a growing sense of the responsibilities of their position, and to be
more and more ready for practical
hand to hand work.

I spent three days in Fukuoka, meetin
with the little band of Christians four
different times. They have a woman
Evangelist but have been without othe
pastoral care for a short time. Before
leaving Kyoto, at Miss Gulick's request,
I had ~~eng~~ ~~arranged~~ with Mr. Morita,
a graduate of the Doshisha Theological School
and a very good man,
to go there. He had not arrived at the
time of my visit but they were
counting much on his coming. I met
him later in Kumamoto and was
delighted to hear him say that "when,
~~at~~ one came to believe that Christian
is the highest religion, the absolute religion

then the motive to Evangelistic work became imperative" - He said this in a welcome meeting given him by the Evangelists of the field.

I expected to spend one day and night in Kurume, a city of about 25.000 inhabitants which according to the prophecy of a Japanese Economist is to become the "the Manchester of Japan". but it was thought advisable for local reasons not to have a meeting just then. So I went to Yanagawa where we have a small work. Five meetings were held during the three days spent there. At all of these the Methodist & the Presbyterian Evangelist were present, and at several meetings the Evangelist of the Greek Church was present. At the two more public meetings, there were 70 or 80 persons. ~~were present~~. The next three days were spent at Omuta with one public meeting in which from 80 to 100 were present, and several meetings for Christians - The interesting

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features of this place are the large Coal mines in which from 3000 to 4000 workmen are employed, two penitentiaries from which a large portion of these workmen go, and a new spinning mill with over 1100 operatives mostly women. These women work twelve hours out of the twenty four in the mill and ma of them walk three or four miles to and from the factory. They are divided into day and night shifts and the average wages is Eleven Sen, a little less than six cents (gold per day. The convicts are hired ~~for~~ the company at eight Sen per day. One fifth of this (less than one cent) is placed to the credit of the convict. All in the prison I visited are in for terms of twelve years and upwards. Several of the wardens of this prison are Christians, and the prison seems well managed.

I next went on to Kumamoto where I spent more than a week going out in the meantime to Yamaga where we had three meetings and to Kamozoka where there was one meeting. One of those in ~~Kamaz~~ Yamaga was almost unprecedentedly large for that place- In Kumamoto city we had one successful lectur~~ing~~ meeting in the Church with a good attendance, and on Sunday I preached and conducted a baptismal & communion services. Four young ladies from the girls' school were baptized. The church is in truly a pitiable condition. With a united church the congregations do not average thirty. The church is saddled, strangled I might say by a burden of debt and the utmost they can do or do do is to pay the interest on that debt. The pastor's salary comes entirely from the Japanese Home Missionary Society. For repairs on the church, for fires and other running expenses, for any advance movement they haven't a cent of money - Half the window glass is out and the church otherwise in great need of repairs, and with no fires it is not strange that the congregations are small though of course the coldness of the Christians in the faith is the main reason - It would be a great thing if the J.H.M. would turn that work over to us. But that society seems to have made arrangements for the continuance of the work on the present basis. They have increased the salary of their Evangelist so that _he_ can pay something on the church debt & so work it off in four or five years; - they have also promised to ordain him and to continue him in the work there. Aside from very unnecessary and uncalled for criticism of Miss Gulick which he and some of the others have indulged in he seems to be working with a good spirit and to be preaching the gospel – The ministers' meeting held in the home of the ladies while I was there was a pleasant and profitable gathering.

Leaving Kumamoto I spent a day in Kagami holding a small meeting, two days in Yatsushiro with two meetings, and the following Sunday in Minamata now the extreme southern point of the field where work is going on. ~~The matter~~ Here there were two baptisms, a communion service, and a non public meeting in addition to the Bible Class and Sunday school regularly held by the Bible Woman now working there. This Sunday school which had an attendance of over fifty when I was present and spoke to them is ~~to~~ so perhaps the most hopeful work in the whole Kumamoto field –

To speak now briefly of some general impressions I may name t

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1. that of the futures of this part of Kyushu from a material point of view - The immense Coal deposits not only give Employment to large numbers, they have hastened the construction of a railway right through it from End to End, and th will encourage local manufactur because of the cheapness of the fuel. The size of the cities is impressive; Kumamot 70.000; Fukuoka-Hakata 60.000; Kurume 25.00 and several others from 10.000 to 20.00 The bearing of this upon evangelistic w and the great convenience which the Extending railways have brought a will bring are easily seen—

2. "Though the churches have suffered both from the wider rationalistic moveme which covers the whole country and from the local one which centered in Kumamoto, and though in some of the schools of Kumamoto especially there is undisguised opposition. still the gospel does get a hearing that is more or less encouraging—

3. The destructive utterances from ~~those~~ Evangelists seems to have greatly decrea

if not entirely passed away; and while there is not always as much positiveness and directness in urging the claims of the gospel, and in emphasizing the importance of the study of the Bible and the observance of the Lord's day as one could wish; yet the ~~[illegible]~~ gospel seems to be felt more and more as the only hope of the world.

4. There are two great dangers to the work there. One is from our relation to the Kumamoto church and its acting pastor; the other is a pretty strong tendency on the part of the Evangelists (including the above mentioned acting pastor) to run the churches and the missionaries. The difficulty felt everywhere of the missionary's discharging his full duty to the Am. Board and at the same time give his Japanese associates a voice in the conduct of the work is here ~~attended with~~ a specially ~~especially difficulty~~ great one because there is not a single self supporting church and those which give at all give very little.

The visit was so to me one of the greatest joy. Everywhere I was cordially received and courteously treated. The hospitality of the ladies during my stay in Kumamoto was of the highest order, and I felt it to be a great privilege to see in what an admirable spirit they are filling their difficult position, and to become better acquainted with them and their Japanese associates, and to give them even a little help. ~~in their work~~ They and their associates are earnest in asking for a family and I they ought to have the help of one of our missionaries either by residence or frequent and prolonged visits.

Dr. Lyman

I was fortunate, too, in following Mr. Allchin whose services in connection with his Sciopticon were largely attended and highly appreciated.

While in Kumamoto Mr & Mrs. J.R. Mott of the ~~Y.M.~~ International Y.M.C.A visited ~~the city~~, greatly stimulated the students in the govt schools and the Christians by his addresses, and more fully organized the former for future work.

I have given you quite an extend

account of my trip. Of course it is intended simply for your information and not for publication. Some parts of it it would be unwise to publish.

Sincerely yours

M. L. Gordon

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Kyoto, Dec. 11, 96

J. L. B.
Rec'd 1-26-97
Ans'd 27

Kyoto, Dec. 11, 96

Tottori, Japan, Dec 24, 96–

My dear Dr Barton:

We are here for a few days including Christmas. All are in good health–

In view of the facts that the homes among our friends which we had hoped would be open to our daughter were providentially closed to her and our clear convictions that we should be going against the Lord's voice to send her among strangers Mrs. Q. & I recently with great reluctance forwarded to you our resignations as missionaries of the Board.

We have not changed our convictions and do not withdraw our resignations; but the great depletion of the Mission including what is practically I suppose the resignation of Mr Noye makes us increasingly feel the need of every man and woma who can remain on the field doing so. Hence although when we sent in our resignation we regarded the action as u decisive we have continued by prayer & thought to seek some arrangement that would more fully conserve all the interests involved. As a result of this prayer, thought, and conference we send letters by this steam to two friends who know and love our daughter asking if they can give her ~~their~~ care for two years from the coming summer.

If either of them is ready to do this we shall gladly continue in our work here; if neither of them is able to do so we shall ~~be~~ ~~but~~ ~~strong~~ accept it as final that the Lord is calling us to other work. The former case would involve the going home on furlough of Mrs. Gordon at least about the spring of 1899; the latter would mean our separation from the mission as already contemplated. ~~I write~~ this to ask your approving action whichever way we may seem to be led.

With undiminished regard for you personally and for the Board and its work, especial that in Japan I remain

Sincerely yours M. L. Gordon

Gordon, Dec. 24, 96

165

J. L. B.

Rec'd
Ans'd 5-20-97

Kyoto, Japan, Jan. 12, 1897.

My dear Mr. Barton:-

In your last letter to Dr. Learned you speak of approving in a general way of the Doshisha's purpose to put the hospital in Dr. Hori's charge. As we know nothing of such a purpose here beyond the fact that he is already a sort of stopgap we conclude that "Dr. Hori" is simply a clerical error for "Dr. Saiki", and that your letter is really a reply to mine in regard to the proposition that Dr. Saiki should take it.

I have just seen Dr.S. and he tells me that the trustees failed to agree, and that Mr. Ozawa has asked him to wait till the annual meeting of the trustees in April. He is not sure whether he will do so or not. It is not difficult to guess that Kozaki is pulling one way in this matter and Ozawa and Nakamura in another. Indeed Mrs. Neesima tells me that O. and N. are feeling so strongly that Kosaki has not been square in his treatment of them that they are thinking of resigning.

This is but one of many rumors afloat in regard to the Doshisha. It seems certain that Kozaki stated publicly that they are trying to get Mr. Cady back. I doubt if Mr.C. will come out on their promises though there is little question that he would like to come back. Kozaki also says that Iwasaki and other men of wealth in Tokyo have promised to make up the annual deficit. This has been publicly announced to the students, but I believe the cash is not in hand yet. There is no question that K. is playing the role of extreme orthodoxy. There is as little question that he is losing influence with the students. I think the same is true with the teachers and ~~students~~ trustees, though if he get this money it will be a great feather in his cap. There is a rumor even that Yokoi and Harada will favor his retirement in the April meeting.

Mr. Aso, one of the best remaining teachers will leave the school in March it is said.

If one wanted a justification of our action in resigning last summer he could easily find it in the present condition of the school. One of the higher classes has just been told that the school is unable to give them a teacher in English literature this term. Now had we taught till December and then stopped it would have been simply impossible to convince the students and the Japanese public that we were not to blame in leaving the school in the middle of the school year.

I am very glad to express my opinion in regard to Dr. Taylor's return to Japan. You have not a more faithful missionary on your roll than Dr. Taylor and I hope you can send him back.

Kyoto, Jan. 12, '97

Very truly yours

M L Gordon

Notice the opinion of the Fukuin Shimpo, E
ited by Mr Uemura, a Presbyterian on the Do
sha affair in Japan Mail of Jan 9. p 3

J. L. B.
Rec'd 3-17-97
Ans'd 20/7

166

Kyoto, Japan, Feb. 22, 1897.

My dear Dr. Barton:-

I have very recently had the pleasure of administering the Communion and Baptismal services in each of our three city churches. Messrs. Tamura and Matsuyama of the Rakuyo Church having recently joined the Episcopal Church, the Rakuyo Church is now very weak. There has been some thought of their giving up trying to be self-supporting and coming back under the financial care of the Mission. We have urged them to hold on to their independence, and have promised to give them what aid in evangelistic work we can. I have agreed to give them one sermon a month for a time at least.

The Shijo Church seems to be in very good condition under its acting pastor Mr. Aburatani.

The Heian Church has just gone into its new church building. It is a very creditable structure. It cost over $2,000 en, and is I believe free from debt. The cost of the building has been borne entirely by Japanese, the missionaries were not called upon even for private contributions. Mr. Harada has been very cordial recently, and I had the pleasure of baptizing his second son.

On Saturday last I attended the 20th anniversary of the Naniwa Church in Osaka. It was a large meeting. About 200 guests sat down to a Japanese feast, and a brass band discoursed sweet music while we ate. The Osaka friends will of course give you the details.

I had a talk with Mr. Matsuyama, late a professor in the Doshisha, the same day. As you may remember he resigned his position as trustee in order to become a full professor. Now that he is no longer a professor the alumni have asked the trustees to reappoint him, and this they have done. He has sent a letter to Pres. Kozaki stating the convictions with which he will reenter the Board:-

1. That the school be conducted according to the purpose, spirit, and principles of the Founder.

2. That it be kind and courteous to those who have aided the Founder, the Am. Board.

3. That the several schools be conducted ~~as~~ in accord with the wishes of those wo contributed to found them.

There was another point but he did not give it to me then. I may have the whole in writing later.

"The troublesome thing" said M. "is that Kozaki replied that he entirely agrees with these points that I made."

I know almost nothing about the Doshisha directly but according to the report in "The Christian" it is now a sort of Sunday School. The Week of Prayer was observed with great profit. They have a Christian Endeavor Society. A Sunday School was organized Jan. 17. A daily morning prayermeeting has been established. Baptism and Communion has just been observed with two young men and one young lady as additions. A Y.M.C.A. has just been organized.

Surely if the separation of the missionaries has added so much to the religious activities in the school they have accomplished much more than they could have done by staying. They have accomplished more by their death than by their life.

Very Sincerely yours

M L Gordon

J. L. B.
ec'd 3-17-97
ns'd 20

Kyoto, Japan, Feb. 24, 1897.

Dear Dr. Barton:-

Your letter of Jan. 20 with the report of the sub-com. on Japan, and the news of its adoption was duly received. I thank you, the members of the sub-committee, and the members of the Prudential Committee for the attention which they have given the matter and for the courtesy which they have shown us. They have put the matter in to a position very acceptable to us.

As I have already written you we wrote in December seeking further for a home for our daughter. The matter is not yet settled but we have decided at all events to remain here till July. We can thus complete the year of work before we go and that will give us ample time for deliberation and consultation.

Very truly yours

M. L. Gordon

You may be sure we shall not go if we can remain here conscientiously—

Kyoto Feb. 24, 97

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J. L. B.
Rec'd 4-9-97
Ans'd -14

P.C.

Kyoto, Feb. 24. 97

Kyoto, Japan, March 11, 1897.

Dear Dr. Barton:-

It seems now quite probable that our daughter will go home alone this summer, and that we shall continue our life and work here. I hope that the question is really settled and settled aright. It has been a long and painful [illegible] process, but I hope the Lord has been with us in it all. Mary will in all probability make her home with friends in Brooklyn, N.Y., but be in school in Massachusetts, and so be near her brother. Kindly give this plan your approval so she can draw funds for her expenses home.

You refer in your last to a statement I made some time ago to the effect that Dr. Clark had promised permission for Mrs. Gordon to return with Mary, and say that you find that there is no record of any action by the P.C. to that end. There was no such action. But on April 21, 1892 Dr. Clark wrote me as follows:-"In regard to your going out to Japan and leaving your children here. I have read the letter over quite carefully and am disposed to accept of your suggestions. I have handed it to Dr. Alden and he authorizes me to say that he is favorable to the plan. I might bring it to the notice of the P.C. if you choose, but with Dr. Alden's concurrence and my own sympathy with it there wil be no question whatever as to the plan you have suggested, and your view of what you need will be accepted. If you should need more definite information on the subject, or assurance, I can secure it from the P.C., but it hardly seems to me necessary."

Now if you have on file the letter to which this was a reply you can ~~no~~ know exactly what this "plan" included. If you have not, the carefulness which this letter manifests in securing Dr. Alden's approval

approval, and the assurance that with his own sympathy "your view of what you need will be accepted" clearly indicate what I know to have been the fact that the plan included the possibility of Mrs. G's return with Mary. I speak of this the more readily because you will bear me witness that I have not used it to secure favors. I hope I may not have to do so in the future. The whole question has been one of great difficulty and attended with some features which made the path of duty doubtful; but it is after all only a trial common to all missionaries who have children. If our decision only prove to be of the Lord I shall be satisfied.

Yours most sincerely

M. L. Gordon

Rec'd.
Ans'd

Kyoto, Mar. 11, 97.

J. L. B.
Rec'd 4-15-97
Ans'd 4-4

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Kyoto Mar. 24, 97

Kyoto, Mch 24, 1897

Dear Dr Barton:

I wrote you a letter a few days ago saying that it was probable that our daughter would go home alone this summer. If my letter betrayed a somewhat perturbed state of mind it was because we were in the throes of a most important decision. We are hardly out of those throes yet. We still expect that she will go home this summer, but it seems better to regard our resignation as simply postponed. We seem to have been guided to take this step - which is nevertheless very much a step in the dark. As it seems best to take but one step at a time we desire our resignation and the Board's action thereupon to stand over till next year. If the

Experiment should not prove the success we hope, we may have to go after all. Begging your pardon for troubling you so much with our personal affairs I am sincerely yours

M. L. Gordon

Ans. Nov. 24 '97

J. L. B.
Rec'd 5-25-97
Ans'd 6-11

Kyoto, Apr. 30, 1897

Dear Friends:

I was off in the "Santai" region when Pres. K. resigned & heard almost nothing in regard to it. Since my return two days ago I have been picking up news bit by bit and as I know many are interested I jot down notes of what I have heard and send them out even at the great risk of giving you what you have already heard from others.

Miyagawa first met ε students & announced the resignation; that Nakamura was to be actg-president of ε Trustees, - Dr Monta ditto of ε School. The upper class students were greatly dissatisfied & called Trustee Yuasa before them. He gave many points in detail of the one general assertion that Kozaki was incompetent to preside over the school. From another source I hear that there was much criticism of K in the meetings & many pointed questions asked. K. grew violently angry, charged them with trying to torment him, and that there was a secret intrigue on the part of Yokoi, Yuasa, Harada & others against him. ~~Nakamura~~ He resigned his position as head of the trustees, head of the school, & even that of trustee itself. Nakamura told the Tokyo alumni that K. would thus have gone off as an enemy of the school, but was later somewhat appeased and holds his resignation as trustee in abeyance.

K. said at his farewell meetg that there w those among the Trustees who held that the school c'dn prosper so long as ~~He~~ he and another a certain teacher (Ukita) remained in the school. But he was sure the school cd be carried to prosperity without the aid of missys or foreigners. Ukita has resigned & one report says his resign has been accepted. He has not taught his classes since, pleadg illness. Kashiwagi wrote the Tokyo alumni that he should resign.

About 50 were present at the Tokyo meetg, Mr. Atakamura representg the trustees. The Tokyo men think K's resignation right & proper, but they regard the action of the trustees as hasty and inconsiderate. As to a successor to K. some think the Trustees shd bear the finan cial burden; that if this is done a success may be found. Five were elected as a com. to nominate: Motora; Onishi; Miwa; Tsunash Kono(?). Dr Nakashima tied with Miwa b begged off as Yokoi's name was sure to be brought forward and he & Yokoi were, on very friendly terms. This is construed as indicatin opposition to Yokoi. Tomeoka & Miwa are know to be opposed to Yokoi. The above Com. is though to be a Yokoi Com. tho' not a very strong one.

~~The~~ Kyoto Alumni meet Saturday night.

There [illegible] feelg among the Tokyo men that ~~it was~~ Yokoi was the only available man, Even on the part of some who don't like him.

Since writing the above I hear from an entirely trustworthy source that Yokoi proposed in Trustees' meeting to turn the theol. dept. and the Chapel Services over to us. If, as he is reported to have told Dr Barrows, the rest of the school is to go on unchanged, what a patchwork, what a Pandora's box, it would be!

The alumni of all this region had a meeting Saturday night and a good part of yesterday: about 50 being present. There was no disapproval of the resignations of Kozaki & Ukita. (That of the latter has also been accepted.) None however were fully satisfied with the hasty action of the Trustees. Ukita, Kashiwagi & others severely criticised it; Morita & Abe counselled moderation and the avoidance of a hostile attitude to the Trustees.

Yokoi seemed to be regarded as the probable successor of Kozaki though there is strong opposition from the present teachers and from those in Evangelistic work. Dr Ichihara favored some young man who would take it up as a life-work in a spirit of self-sacrifice. If they could not agree on that, could not get such a man, then they wd have to do the best they can — giving the impression that Yokoi was in the last category. Others also seemed to think Yokoi as almost an inevitable choice —

They petitioned to have some trustees elected from the Alumni; others from the faculty; thought the president of the Trustees should be different from that of the school, the latter being for life — They asked that the trustees be increased to 20; or that a Board of Visitors be appointed. The sentiment here & in Tokyo that Yokoi was not entirely satisfactory but perhaps the best that cd be done — Hi & [illegible] had an angry discussi

Rev. M. L. Gordon M.D.

Tokyo, Apr. 30, 1897.

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J. L. B.
Rec'd 5-25-97
Ans'd 6-4 /

Rev. M. L. Gordon

Kyoto, Japan, May 5, 1897.

Dear Mr. Barton:-

The enclosed copy of a letter to the friends in the different stations will tell you about all I know of the recent changes in the Doshisha. Since writing it I have simply heard that Yokoi's election has really been made but that they will go through the form of securing the assent of the trustees not present at the recent meeting before making the matter public.

The salient points in the recent changes are 1.That Kozaki and Ukita are really out of the Doshisha.That is certainly a great cause for thanksgiving. 2.That with the exception of themselves and two or three assistant teachers nobody at all cares:every one seems to think it is the proper thing. 3.That the Kozaki-Yuasa combination which presented such an unyielding front to the Deputation has broken up with anger and recrimination. 4. That the Kumamoto Band is a house divided against itself. 5.That Yokoi is to be the new president though nobody feels quite satisfied with him. 6.That we shall have sitting in Neesima's seat a man who has not withdrawn ~~the~~ his printed declaration:-"Although I do not deny the personality of God and the immortality of the soul I am utterly opposed to making them the foundation of faith or the basis of a theological system."

As to the rumored project of turning the Theol.Dept. over to us,the other schools to continue on their way as heretofore, no mistake could be greater than to accept it.If history teaches anything it teaches that it is far better to have a small school entirely under our own control than to enter into such an arrangement.In a school of our own-- when the time comes for it-the time ought not to be hastened-we can choose the environment of our pupils and our Japanese assistants. This last is of special importance.Dr.Yuasa, for example,is a load of religious inertia which we might have to take were we to enter the Doshisha. Besides it would be a great mistake to lift from the Doshisha in the slightest degree the burden of responsibility for the Theol. Dept. To do so would be to make them feel free to say or do anything against Christianity. They are now under responsibility to keep the whole school Christian, and they should not be allowed to think that by putting ~~it~~ half of it in our hands they could make the other half as irreligious as they please and still keep the average good. I think too that it is better for us to have Yokoi the president than it would have ~~be~~ been to have had some tool of Yokoi's the nominal president.

We ought not however to let forebodings for the future make us forget the great cause for gratitude which the changes already effected ~~have~~ form.

Dr. Saiki has taken over the hospital. I helped pass the Board's property over to him on Saturday last. He accepts the conditions upon which you offered it to the Doshisha. He will prepare an English translation of his letter of acceptance to the trustees and affix your conditions to that letter.

Very sincerely yours

M L Gordon

Kyoto, May 15 1887.

I have just had a very fine trip in the Tamba, Tango & Tajima regions but find I cannot possibly write of it today.

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J. L. B.
Rec'd 6-7-97
Ans'd 25

Kyoto, Japan, May 12, 1897.

Dear Dr. Barton:-

During last month I went on a short evangelistic tour through the provinces of Tamba, Tajima, and Tango. In the meetings in Tamba I was in company with ~~the~~ Rev. T. Osada of Kobe, and Rev. T. Koki of Osaka who went out as a part of a general evangelistic movement arranged for at the recent annual meeting of the Kumi-ai churches. It was a great privilege thus to accompany them. I was greatly impressed by their earnestness and the purity of the gospel they preached. All their teaching was conservative and constructive in character. As respects the Bible, the Church, and the religious services of Sunday their teaching left little if anything to be desired.

The average size of the congregations was more than one hundred and the meetings were regarded as a success in every way. There treatment of me was courtesy itself. Such tours taken together, eating and sleeping in the same rooms, and speaking from the same platforms, with long and confidential talks over the difficulties and encouragements in missionary work do more than almost anything else to bring the foreign missionary and his Japanese fellow workers together.

In Tango the meetings were smaller, partly because of the inclement weather. I spent five days in Miyazu in close fellowship with Mr. Kokita, the excellent evangelist there. He is reading Dr. Harris's "Philosophic Basis of Theism" and had several hundred pages marked with questions. A good part of those five days was spent over those questions and I regard the time as well-spent indeed.

Dr. Saiki has gone into the hospital which is put entirely in his hands. No definite limit of time has been fixed. but they are to give him six months notice when they wish to change the arrangement. He seems anxious to make it a thoroughly Christian institution, and is very cordial in asking our aid in the religious instruction to the nurses and patients. I conducted prayers there this morning.

Mr. Yokoi began his duties as president on Monday. We have semi-official information that Onishi is to come from Tokyo to be principal of the college, and an apparently trustworthy rumor that Abe will also come. It would be expecting too much of even Christian human nature to suppose that we could take the theological department and run it alongside of those three men and not come into conflict with them. While there is a rumor that Yokoi's views are more conservative since his return from America, there is no public evidence of it. He spoke to the students in the chapel last Sunday. One of the students said it was not particularly a religious talk. Of course we shall not antagonize him in any way.

Mr. Ebina has resigned in Kobe in order to take Yokoi's place in Tokyo. The thought is that Mr. Tsunajima of the Bancho church take Ebina's place in Kobe, and that Kozaki go back to it, his old church. Mr. Tomeoka ha become editor of the Kirisuto Shimbun which is a great boon to us and our work.

So far as the work of the churches is concerned I think the feeling is spreading that better times are ahead of us.

Sincerely yours

M. L. Gordon

Kyoto, May 12, 97

J. L. B.
Rec'd 6-17-97
Ans'd 25

173

Kyoto,Japan, May25,1897.

My dear Dr.Barton:-

You have already heard of the election of Mr.Yokoi to the presidency of the Doshisha. Of his administration of the duties of that position I have little or nothing to say.I can only pray and wait in the hope that somehow the Doshisha may yet fulfill the purposes for which it was founded.

But it seems very probable that an effort will be made to restore coöperation between the Doshisha and the American Board. For in the first place I have had almost direct information that ~~Mr~~ Mr. Y. proposed some such course in the trustees 'meeting,and ,again,he recently told Mr.Katayama that it was his purpose to make the school Christian and that he would very willingly coöperate with the missionaries.Upon this question of our again coöperating with the Doshisha there are several things that I cannot forbear saying. The proposition as reported to us is that we take the Theol.Dept. and perhaps also the Sunday services,and run them to suit ourselves while the other ~~xxx~~ departments of the school go on much as before.

I believe that this would be a very disastrous arrangement,the parent of misunderstandings and difficulties greater even than those we have already experienced,and I would therefore decline any such offer.~~And~~ I would do this on the straight-forward plea that the new president,although he may be a Christian in life,is certainly not one in thought and belief,and that therefore it would be folly to expect him to make a Christian School out of the Doshisha.A stream cannot rise higher than the fountain.And I believe too,that it would be a mistake to bring forward secondary reasons when this primary reason is all sufficient ground for action.That it is so is clear from the following considerations:-

Kyoto,Japan, May25,1897.

My dear Dr.Barton:-

You have already heard of the election of Mr.Yokoi to the presidency of the Doshisha. Of his administration of the duties of that position I have little or nothing to say. I can only pray and wait in the hope that somehow the Doshisha may yet fulfill the purposes for which it was founded.

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1. Mr. Yokoi has never withdrawn the radical statements of the book he published here while he was in America. Some of these statements are as follows:-

"Although ~~While~~ I do not positively deny the personality of God and the immortality of the soul I must entirely oppose making these doctrines the foundation of faith and erecting thereon a system of theology."

After expressing his disbelief in the inspiration of the Bible he says: "I would make (instead of the Bible) the one only unchangeable way in all the various religions, i.e. the religious truth which filled the hearts of the sages the; foundation of my religion, because only this one unchangeable religion, that is to say, the religion to which I return with simple, humble heart, the religion of benevolence, ~~which I~~ can I obtain without the aid of scholarship and without the aid of revelation; upon this as a foundation I believe I can build a new theology".

"The word Christ is a general term representing rather the nature of humanity and the progress and development of human ideals than the historical Jesus of Nazareth."

As I have already said these statements Mr. Y. has never withdrawn though he has had the strongest reasons imaginable for doing so. I can myself name men who have been turned away from a life of prayer and joyful Christian service by the movement of which Mr. Yokoi has been the leader. There must be scores if not hundreds of such, and known to him as such; but he makes no sign. Many Japanese feel ~~instinctively~~ that he lacks the spiritual qualifications which made Dr. Neesima's work so successful. In the recent alumni meetings many of the pastors and evangelists were opposed to his election. Practically none spoke of him as well qualified for the place; they could only say that despite manifest shortcomings he seemed to

I.Mr.Yokoi has never withdrawn the radical statements of the book he published here while he was in America.Some of these statements are as follows:-

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3.In the whole missionary body we have no more intelligent and sympathizing friend than Dr.Alexander of the Presb.mission;and he is decided in the opinion that we should be unwise were we to cooperate under the present regime.

4.It is semi-officially announced that Mr.Onishi is to become the head of the College .Mr.O. is a scholar and a gentleman but for years he has kept aloof from the work of the churches in which at an earlier day he took a most active part.Rumor also says that Mr.Abe has ~~also~~ been invited to the school.Can it be supposed that these men who deny the supernatural could use the same platform with us morning after morning without coming into collision?This could not be hoped for even should they agree to keep awy from theological subjects,for as Mr.Balfour has wisely remarked "Most of the decisive battles of theology are fought without its bounds".

5.To the discerning eye a dividing line is gradually extending itself through the Kumi-ai evangelists,if not through the churches. On one side-by far the larger side--6there is a growing conservto them the only available man. Nor is this confined to Kumi-ai evangelists. A very prominent Presbyterian, one of the first half-dozen most influential Japanese in the Church, has recently expressed the hope that we would decline to coöperate with Yokoi. He said that he is not even a theist, that he has the confidence neither of the missionaries nor the Japanese, and that an attempt at cooperation would be bad for all concerned. To go back to the Kumi-ai church, Pastor Hori of Yokohama has told me of a talk he had with Ebina in regard to the latter's going to Yokoi's church in Tokyo. He was opposed to it and frankly told Ebina that "while he might possess 7/10 of the requisite qualifications he certainly lacked 3/10." But he added, "Yokoi lacks 7/10 of the necessary equipment." Of course he referred to spiritual qualifications.

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To the discerning eye a dividing line is gradually extending itself through the Kumi-ai evangelists, if not through the churches. On one side--by far the larger side--there is a growing conservatism, a growing spirituality. On the other side there is s diminishing number who are moving in the opposite direction. Were we to reënter the Doshisha now it would ~~be to~~ bring perplexity and dismay to at least some of these.

6. I think it would be extremely unfortunate to relieve in the slightest degree the responsibility now resting on the Doshisha to keep the whole school Christian. In many respects they feel this more now that we are out than they did when we were in. We were playing a sort of game of see-saw and they rather enjoyed bearing down on their side because they knew that the missionaries would bear all the heavier on their side. But since we got off it has not been half so amusing; and it may fairly be said that they are pining to have us on the other end so that the game can begin again.

7. Finally if we recall the four points which they Deputation labored to secure from the Doshisha, we shall se that Pres. Yokoi holds none of the m. The above extracts make this clear.

I do not know that the Board or the Mission would seriously consider the question of again cooperating with the Doshisha; and what I have written may seem uncalled for if not impertinent; but as I have already said the issues are so important that I cannot keep silent.

Very sincerely yours

M. L. Gordon

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Very sincerely yours

M. L. Gordon

Kyoto, May 25, '97

J. L. B.
Rec'd 7-17-97
Ans'd —

Kyoto,June 10,1897.

Rev.J.L.Dearing.

Dear Brother:-

I sincerely thank you for your careful reply to mine of May 28.I did not mean to attribute any unfriendly animosity to you ,and I think if you will look over my letter again you will find that it does not necessarily do so.I asked you for specific evidence of the charges made,my reason being that we had just heard through Sec.Barton of a letter from my revered friend Dr.Ashmore of China to Dr.Behrends of Brooklyn in regard to the relation of the missionaries to the Doshisha which had greatly stirred up Dr.Behrends.Sec.B. had satisfied Dr.B. that the action and present attitude of the mission were misunderstood,and at the latter's solicitation Sec.Barton was planning to make a similar statement to the public.It was the thought that Dr. Ashmore's misinformation might have the same origin as your own staements which I felt sure were due to a mistake somewhere that led me to carry into execution a thought which had lain in my mind since last summer.As I said in my last "I feel sure that you would not want to misrepresent or injure us in any way",and my only object in writing is to remove the misunderstandings which have resulted in apparent injury to our reputation and work.I know you would rejoice in such a result quite as much as we could.

You say that you are quite sure that you have made no reference to "Andover Unitarianism" prevailing among us.Here is the article I had in mind.I quoted from memory and as you will see not quite correctly.It appeared in the Missionary Review for July,1896.Part of it seems to be direct quotation and part only indirect;it may be that in this way you are not correctly represented.

"Not one native preacher outside of the Kumi-ai churches,or in any other denomination than the Congregational can be named as preaching xx a new theology.Neither the Presbyterians nor the Methodists are troubled by that heresy,ahd the Baptists have no trouble with it at all. All that the Deputation of the American Board found so disappointing and distressing among the missions seems to grow out of the lack of sound and evangelical teaching on the part of the missionaries.It is the Andover semi-unitarianism that is doing the mischief.There is no occasion for surprise because of it".

Please note the absoluteness of two statements here:-1."Not one native preacher&c". 2.All that the Deputation found""seems to grow out of the unsound teaching of the missionaries"&c.

Let us look at the first of these.Is the detailed statement that ~~neither~~ nor the Presbyterians,nor the Methodists,nor the Baptists xxx have been troubled with heresy a correct one?I will speak only of the first.How about Kato Satori?Did he not leave the Pres.Ch. and become a Unitarian though afterward in an irregular way going into the Pres.Ch. again? How about Mr.Iwamoto?And Mr.Togawa?Does the position which they occupy greatly differ from that of Mr.Ebina? Please do not misunderstand me.I do not deny that more of the prominent radicals have been from the Kumi-ai ranks.Xxxxxxxxxxx This is an undoubted fact.I only deny your sweeping statement.

Let us now turn to the second statement, that all the disappointing and distressing things which the Deputation found seems to grow out of the lack of sound teaching on the part of the missionaries.No proof of this is given in the printed article,and I feel that your letter is far from proving it.For example you say that when the question of the appointment of Mr.Noyes was up before the annual meeting of the Am.Board there was a "request sent from the

Mission asking his appointment in which the idea was expressed that the views held by Mr.Noyes were no different from those held by the Mission".

I am astonished at this statement.As I know that this was never true of the Mission I feel sure that the idea was never ex-pressed by the Mission in any way.Some of our number feel that the Bible is not as explicit on the point in question as it is often represented to be, and perhaps all of us hold that it is of less importance than Dr.Alden made it to be;but I do not know a man or woman who held it as Mr.N. did.There could not have been more than one or two who did so.

I do not for a moment question that Mr.Albrecht's sermon impressed you and your friends as you report.But I must also add that I heard the same sermon and got no such impression.If he said in that sermon"The theory of a vicarious atonement is an old and exploded theory started by an old monk and now believed in by scarcely any one"and I failed to notice it,it must have been that my knowledge of his warm-hearted Christian faith,and evangelical theology put me off my guard.That he may have spoken of the purely commercial aspects of Anselm's theory of the atonement,Christ receiving our punishment and in specific amount, in that way I can easily believe. ~~he said that~~.But that he dismissed the whole question of Christ's vicarious atonement in that way it would be difficult for me to believe.While not believing that Christ was punished instead of us I cherish a profound belief that the sufferings of Christ were in some sense vicarious,and I know of no one in the mission who does not,certainly there is no one who aggressively opposes that doct~~rim~~rine. But even should it prove true that you are right and I wrong in regard to Mr.Albrecht's teaching that would not,in my opinion, justify the statement in your letter.For,who are the leading liberals who have been connected with the Kumi-ai churches?The names of Messrs. Yokoi,Ebina,Kanamori,Ukita,Onishi, Abe, and Kishimoto at once occur to us.Now not one of these was a pupil of Mr.Albrecht. They ne-arly all got their theological teaching from Dr.Davis whose orthodoxy remains unquestioned,and from others than Mr.A. Furthermore,almost everyone of these,I think everyone,on leaving the Doshisha was evangelical in belief,and for a time engaged successfully in evangelistic work.Again,nearly all of them have sinc studied abroad,how then can their defection be attributed to the teaching of the missionaries?But one thing which removes all possible room for doubt on the subject is the frequently repeate accusation that xxxxxx these radical views are but a natural reaction from the extreme conservative teaching of the missionaries

Kyoto, June 10, '97

There are one or two other things which I intended to speak but will not do so, as I have already covered the main points at issue.Let me repeat.I have not written for the sake of controvers but to clear up what I am sure are misunderstandings.I believe th not only is our mission thoroughly loyal to Christ but thatin the Kumi-ai churches we have(together with a few that are unsound) a large body of ministers who cannot be surpassed in Japan.Messrs. Miyagawa,Koki,Miyake,and Yamanaka of Osaka;Mr.Osada xx and Mr.Hi tomi of Kobe,Mr.Hara of Akashi:Mr.Hori of Yokohama;Messrs.Tomeok and Tsunashima of Tokyo —not to speak of others— are all strong,spiritual men working on angelical lines.I can say with one of the witnesses in Mr.Loom most misleading article in the Evgt,"There is no widespread or eral skepticism among the membership nor theological defection among the ministry".

I have spoken earnestly because I feel so,and bri3fly from necessities of the case.I have meant to speak only in kindness and if anything which I have written seems otherwise please exc it as unintentional.

Sincerely yours M. L. Gordo

J. L. B.
Rec'd 7-28-97
Ans'd 8-26

Rev. M. L. Gordon, M.D. 175

Yokohama.

July 7, 1897

Dear Dr Barton:

I am here on my way home from a tour of nearly three weeks in the Niigata and Joshu fields, mainly in the former -

While in Niigata there was a meeting of the Evangelists of the district. I was with them in their sessions, spoke to them on the "Spirit of Power", and also spoke at a theater meeting which was quite remark-

ably well attended.
I also spoke on two
Sundays in the Niigata
church, on the latter o
which I administered
the Communion servic
and baptized three ad
and three children.
Later I spoke in all
the principal outstation
I had a good hearing
Everywhere. In Kashiwaz
there were about one
hundred hearers; in Nag
oka from two hundred
to two hundred and
fifty.
I was greatly impresse

by the amount of good
work Miss Brown is doing.
The ~~Sunday~~ observance
of Children's Day by the
S.S. children of all the
churches and preaching
places; the joint meeting
of two different woman's
meetings, a young people's
meeting, and the work
in the different S. Schools
& preaching places attest
the varied character of
the work she is successfully attempting. Miss
~~H~~ Swartz who has been
with her for a couple
of months enters most

heartily into the life and ~~in~~ work there - She has been a good student of the language and she passed very successfully the Examinations on the first year's studies -

Among the subjects discuss by the Evangelists were the everlasting one of salaries and the organization of bukwai or local associat At the recent Sōkwai there was a strong movement to put all Ecclesiastica authority in the hands of the Sōkwai. This was modifie to the extent of putting it -into the hands of the bukwai

At the same time the outlying weak churches under our care were ordered to organize themselves into bukwai having absolute power where there are three independent churches, where these three churches are not found they have the same power limited only by the approval of the Standing Com. of the Churches — At the same time it was decided to have a Chairman Elected by ballot giving

this shows that he does not regard vital faith as essential

him strong powers — And
so it has come about
that the Kumi-ai churches
are in some respects
more Episcopal than
the Episcopal Church
and more Presbyterian
than the Presby. Church
and the powers of the local churches
(~~and~~ together with the that of missionaries
are simply nowhere. There
is no question that
one object of this is to
limit the power of the
missionaries, and as
such makes a very
difficult element in

the problem here. It is sure to receive attention at the approaching Annual meeting. May we be divinely guided in its solution! the dis-congregationalizing of these Kumi-ai chs. is recognized by the Japanese Evangelists.

Mrs G. & Mary met me here on my return and the latter will sail tomorrow on the "China".

Others will write you of recent events in the Doshisha. There is no question that Mr Yokoi is less restive than formerly, and has decided upon a friendly

attitude toward us. I
note what you say of the
belief in New Haven that
he has changed his theological views
He has given no intimation
of a change of faith he
In many parts of the
land, from different
persons the ~~statement~~
reply to questions has
been that he is quieter
less aggressive in his
attitude toward orthodoxy
but no one has spoken
of a change in his beli
Is not ~~the~~ the Secret
the discrepancy between the

*His Employment of Mr Abe & probably

views of his position
held in America and
have found in one
statement made to Mr.
Pettee (and doubtless re-
ported to you) that he could
sign the orthodox creeds
in America but could
not do so here" - I confess
that this recognizing
of a relation between
creed subscriptions and
geography has been quite
discouraging to me —
The Evangelical Alliance
of Japan - entirely a Jap affair -

has just had an Enthusiastic meeting -

Sincerely yours

M L Gordon

176

J. L. B.
Rec'd 8-17-97
Ans'd 26

Kyoto, Japan, July 20, 1897.

Dear Mr. Barton:-

At its recent meeting the Mission voted to ask for another lady for Maebashi. Mrs. Albrecht will be kept at home by the care of the children. That leaves with Miss Parmelee the teaching in the Girls' School and the work among women in the province-- so far at least as that work devolves upon a foreigner. Miss Parmelee feels that these two branches of the work are almost mutually exclusive; for if one teaches in the school it cuts off opportunity for more than the very briefest and most irregular work outside of Maebashi. On the other hand an attempt to do justice to the work among women would inevitably entail a neglect of the regular work of the school.

Again, Miss P. has written you of her possible if not probble return to the United States. In that event both departments of work above referred to would be left uncared for. So you see the ~~call~~ call for a lady there is unusually strong. The possibility of Miss Parmelee's return suggests the thought that possibly Mr. and Mrs. Albrecht may have some friend who would be glad to come out and live and work in the same station with them. While the work in Joshu is now in many respects at a low ebb it seems to me to offer a first class opportunity for faithful and tactful work.

I am truly yours

M. L. Gordon

J. L. B.
Rec'd 8-17-97
Ans'd 26

Kyoto, July 20, '97

Kyoto,Japan,July 20,1897.

Rev. J.L.Barton,D.D.,

Sec. A.B.C.F.M.

My dear Dr. Barton:-

I have been asked by the Mission to write you a word in connection with the vote requesting an associate for Miss Howe. This I am very glad to do.

We are all very glad to welcome Miss Howe back to Japan.As you know her work is a special one and has been very successful. It has attracted the attention of the educational authorities of the Government and the graduates of her Training School have been in great demand.The teachers she has sent out and the books she has prepared will have a permanent influence upon Kindergarten education in Japan.

The mission highly values this work as an educational influence,as one means of lifting this people up into an enlightened nation;but much as we rejoice in the purely intellectual results we are not ashamed to say that we seek with these something still higher.We see in it a means of bringing the Gospel of Christ into the hearts and homes of the Japanese people~~, old and young~~. Kindergarten work has great worth in itself,but it appeals to missionaries and the friends of missions especially because of these higher results which we confidently believe will more and more follow follow in its train.

Miss Howe wishes to enlarge her work,and for this a competent assistant is needed.Such an assistant will not only enable her to enlarge the Kindergarten Training School it will also enable her to increase the efficiency of those who have gone out or who may go out from her school,by frequent visits to them.The evangelistic

side of their work will I am sure be encouraged by these visits for it is easy for them as for others to forget that ~~EMX~~ this Kindergarten work as all our work is inseparably connected with the Gospel of Jesus Christ.

Much more might be written but this is enough to show you why the mission--unanimously I believe-- voted to ask for this associate. Hoping that the Prudential Committee and the Woman's Board may see their way to accede promptly to our request I am sincerely yours

M. L. Gordon

Kyoto, July 20, '97

J. L. B.
Rec'd 8-17-97
26
Ans'd

178

Kyoto, Japan, July 26, 1897.

My dear Dr. Barton:-

You have doubtless heard of the interview that Dr. De Forest had with Pres. Yokoi and that the Kyoto station, though gratified at the friendly spirit shown by Pres. Y., feel that his offers of renewed cooperation in the Girls' School and the Theological Department are not a sufficient basis for renewed relations.

I called on Pres. Y. this morning and had a friendly talk with him on the subject. Referring to our position on the subject I said that a remark which he had recently made to Dr. DeF. and perhaps others to the effect that he could not engage in direct evangelistic work as he once did, well illustrated the present situation; that we are practically where he was when he went to Imabari while he has moved on to a different position; and that this being so I thought it better for the present to maintain friendly relations on the present basis rather than to enter into new relations where responsibility for each others utterances was almost sure to bring embarrassment and irritation.

He said he thought he understood our position and agreed that it was best not to make a mechanical arrangement to cooperate, but by letting things take a natural course he hoped that things might be at least less unpleasant for us than they had been. He said that while his personal views of Christianity had undergone no recent change, he had changed in this respect:- he was not so exclusive as formerly in regarding his own views as the only means or way of Christianizing the country; he recognized the so-called evangelical Christianity--to which however he did not relinquish all claim-- as more effective than his own views, and he hoped that the Christianity of the Doshisha would be deep and reverent as well as broad. He also repeated the story of their being a larger proportion of ministers from Harvard than from any other college. I expressed doubt as to the correctness of that statement, and said that I held evangelical views not because they were more effective but because I regarded them as the true views.

He asked whether there was not some hope of an arrangement for cooperation in the Girls' School, and seemed disappointed when I pointed out the difficulties of doing so with the school so much a part of the Doshisha as it is.

He spoke in reference to our houses here, and asked if we regarded the matter as settled. I told him that we did not; that the Board had simply been forced to acquesce in the decision of the trustees. He said some of the trustees thought your letter accepted the present arrangement as satisfactory, but I assured him that that was not your meaning. He then asked whether I thought immediate action by the trustees desirable. I told him that personally I felt no great urgency in the matter for I had always believed that before the fifteen years were up that we should be far enough away from the controversies so that the matter could be put on a proper basis. The question of taking it up now I regarded as having especial relation to public opinion which had been stirred up recently by Dr. Ashmore's article. He said he had no doubt that the Kyoto houses could be put on the same basis as the houses in the other stations at any time. The alumni have been given the

Kyoto, July 26, '97

privilege of erecting five trustees. The election is now going on, a
and these new trustees will probably take their seats with the othe
others at a meeting sometime next month.

I have just heard that Mr. Kozaki is expecting to start a new evangelistic work in Tokyo in the fall. It is said that it will be a new movement but a Kumi-ai one. How he will be supported seems not to be decided.

Ebina, on the other hand, is said to have ~~x~~ disbanded the Hongo church and to have reorganized with only such as wished to stay with him. Only a few did so. Although the matter has not been formally brought before the standing committee of the Kumi-ai churches, he has decided to separate from that body, and as I take it work on directly personal lines.

Mr. Kashiwagi, formerly of the Doshisha, has accepted a call to the Annaka church, Joshu.

Asking your pardon for the form of this letter, I remain truly yours

M L Gordon

Dear Dr Barton: June 27 97

Yours of June 30 rec'd: also yours to D L. & copy of letter to Mr Yokoi. The last strikes me as excellent. Yokoi claims not to have changed intellectually; told Dr D L that he was an agnostic; I think he has changed nevertheless. ~~Still~~ the time for cooperation is not yet – they have some lessons still to learn – I think Ebina's leaving the Kumiai churches ~~once~~ will end in good – The Spirit is at work

Yours

M L G

Kyoto July 26 '97

Rev. M. L. Gordon, D. D. 179

J. L. B.
Rec'd 8-27-97
Ans'd 27

Kyoto Aug 3 97

Dear Dr Barton:

I hear that the new trustees chosen by the alumni are Drs Ichihara, Ono, and Yoshida and Messrs Shimomura and Onishi. Of these four are Kyushu men, three of them being of the "Kumamoto Band". Yoshida - a professor n the Gov't law school as no religious belief hatever. It is said that nishi has not yet agreed o come as a teacher. He s reported to have said ecently that the Doshisha

ought to be conducted
on lines laid down
by Niesima. He himse
is a theist but not a
Christian & he would
not have the school
change its principles for
the sake of getting
himself as a leader
This was related to
me by an ex-professor
of the Doshisha - It
is not known yet
whether the above five
trustees will be able o
not. If they do this will put
nine of the Japn. Board
on the Board, viz Yoko
Kozaki, Miyagawa, Ebina, K
mori, Tokutomi, Ichihara,
Shimomura & Yoshida -
Two more are from Japa
then - Yours M. L. Gord

J. L. B.
Rec'd 11-24-97
Ans'd

Herald

180

Takasaki. Japan
Oct 6. 1897

Dear Dr Barton:

I have been on the move so constantly that I have not found time to write you of our trip to the Hokkaido and of the conference of the Evangelists in Sapporo. This is the less to be regretted because I am quite sure that Dr DeForest and Mr Rowland have given you adequate accounts of the conference and other meetings. I will only say before leaving the subject that it was a great privilege to be there & that I am increasingly impressed with the importance of the work there. Mr Rowland is an A-1 man and will I am sure do a successful work—

After the conference I was asked to go to Urakawa and vicinity out on the East Coast. This necessitated a ride of one hundred and fifty miles on horseback, mostly on packsaddles, ~~mostly on horseback~~ and was a unique experience in my missionary life—

|| The work in the vicinity of Urakawa had its origin in a colonization company of Christians, ~~Sekishinsha~~ formed in Kobe twelve or fifteen years

ago. The company was organized on Christian principles, and in addition the Christians formed themselves into a church. It is not perfectly clear where this church ends and the company begins, and so they have all the problems of church and state. In some things, at least, they have been as near running the church on secular principles as in running the company on religious prin-ciples. They have also felt the influence of the recent rationalistic wave which greatly cooled the faith of some of the officers of the company, resident and non-resident. Affairs have been brought to a crisis by the resignation of the pastor who went to them a year ago - the chu is self-supporting - and the Sunday I wa there they held a long and interesting church meeting to consider the future. A very good spirit was shown. There were confessions of neglect of the services of the church and strong mutual promises to be more faithful in Sunday observance, Bible study, &c in the future. The pastor withdrew ~~[illegible]~~ his resignation for the present but I doubt if he will stay there long - He has since resigned.

"Their reception of me was very cordial. I was entertained in the parsonage & they sent in potatoes, green corn, raspberries, a chicken, a rabbit &c - Three meetings were also held in the town of Urakawa & one each in Nishicha & Mits

I stopped at Sendai a few days on my return trip, attended the 10th anniversary of the Sendai church, and gave an address ~~before~~ to the Evangelists of the district.

After a few days at home I set out for Joshu. My first objective point was Takasaki at which place the fall meeting of the Kwanto Bukwai (Eastern District ~~Association~~ Conference) was held. The chief feature of this was the ordination of Mr. Okubo as pastor of the Takasaki Church. The candidate is a man of strong will and somewhat peculiar temperament, but no one who listened to ~~the~~ his statement concerning his faith and life could doubt his sincerity or that the Spirit of God is a strong power in his life. He most frankly stated the unsatisfactory character of his life after he first joined the Church, and acknowledged with evident feeling the power of the Gospel over his own life. The examination, though not in very great detail brought ~~out~~ out clearly his faith in the divinity of Christ "because of his unique power of discerning and preaching Truth"; his view of Redemption as the chief Element of Christianity; his belief in the Future Life; ~~and~~ in the Bible as "revealing the mind of God"; bearing testimony to the fact that "when his faith was brightest he loved the Bible most". The only hesitation in ordaining or installing was the smallness of the salary, sixteen yen, or about $8. gold. The council urged the church to increase this to twenty yen. Mr Okubo is now the only ordained pastor in Joshu, although we have four other self-supporting churches which ~~which~~ have "stated supplies". Mr Kozaki, formerly president of the Doshisha, has been employed by these Joshu churches for a month's evangelistic services with ~~hoped~~ results ~~which~~ are encouraging. I spoke with him at two meetings. He is about to start a new movement in Tokyo.

"One act of the bukwai was the appointment of a committee to consult with the Hongo church, Tokyo, in regard to its proposed disbandment. While there

there was some difference of opinion as to the present status of the church, it seems clear that the church has *voted* to disband. It is the thought that a new organization will be effected by Mr Ebina (with the cooperation of Mr Yokoi, and Messrs. Oshikawa, Togawa and Iwamoto of the Pres. Ch. All these are quite ~~liberal~~ radical in theology, and it is said they plan to start an independent "model church". As the Kumi-ai churches have put considerable money into this enterprise and as the money raised by Mr Yokoi mainly through the late Dr Merriman was chiefly from Congregationalists the *bukwai* feels that the *Kumi-ai* churches ought not to be ignored in ~~[illegible]~~ making ah this decision. Some of the leading members of the church have signified their purpose of joining other *Kumi-ai* churches —

The *bukwai* was followed by an interdenominational "social meeting of the Christians of three provinces" which lasted through two days.

This meeting though not large was most excellent in spirit. Indeed in the three days of meeting there was not an anti-Evangelical utterance while the earnestness was in many cases very marked. I am sure that there is good hope of better things in that district –

I spent the next nine days in visiting those parts of Joshu which have immediate relation to the mission speaking every night to audiences rang- from half a dozen up to one hundred – In ~~the chur~~ some parts of the field are encouraging; others are decidedly otherwise – the encourageme is almost solely in the revived spirit of the evangelists – On my return I had the privilege of speaking for ~~Mr~~ Pas Tomeoka at the Reinanzaka Church, Tokyo, and for Pastor Hori in Yokohama –

Perhaps I may add – with the understandin that it is not for publication – that dur the two months, Aug 18 – Oct 18, I was at home four nights and a half and travelled over three thousand miles –

While in the Hokkaido two Evangelists spoke to me in regard to our resuming relations with the Doshisha under the present administration. They strongly advised against it. With its present board of trustees they do not think there is hope of the school's returning to its original basis. One used a strong expression which roughly translated is that the Doshisha must go to pieces as far as possible before it can become stable. Another urged it especially on the ground that we should not give the weight of our influence to the ~~West~~ radical party in the Kumi-ai churches, which he thinks does not now include more than one fifth of the Xn workers—

There is no question but that the change of administration in the Doshisha, with the resignation of Miyagawa* from the Trustees, will greatly hasten and intensify this separation between the Evangelical and non-Evangelical parties. Each party becomes the critic of the other. The conservatives are becoming more conservative and Ebinas position in disbanding the Hongo church with the reported ~~and~~ organization of a creedless church shows what the other extreme may be.

* Miyagawa may yet yield to solicitations & stay on the Board—

this meeting though not large was most Excellent in spirit. Indeed in the three days of meeting there was not an anti-Evangelical utteranc while the Earnestness was in many Cases very marked. I am sure that there is good hope of better things in that district -

I spent the next nine days in visiting those parts of Joshu which have immediate relation to the missio speaking every night to audiences rang from half a dozen up to one hundred - ~~In the char~~ Some parts of the field are Encouraging; others are decidedly otherwise - the Encouragem is almost solely in the revived spirit of the Evangelists. On my retur I had the privilege of speaking for ~~Mr~~ Pas Tomeoka at the Reinanzaka Church, Tokyo, and for Pastor Kozi in Yokohama -

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---

*: Miyagawa may yet yield to solicitations & stay on the Board—

Yokoi has intimated " that the Doshisha
Church might become undenominational.
He did not urge this, or seek its immediate
adoption, but several of the Sr students
strongly opposed it -

"The tendency among the ministers
is strongly conservative and there is much
greater friendliness to missionaries by mem-
bers of both parties - I think the result
will speedily be that conservative men
will occupy the influential positions
in the church. This is largely so now
and I think you and the Prud. Com. and
all of us may ~~yet~~ still hope to see the
Kumi-ai Churches showing more to the
world of spiritual life than any denomi-
nation in Japan. Prs. Kozaki expects to begin a
new work in Tokyo gathering up especially
those who going to Tokyo from the country
have hitherto not connected themselves
with the city churches - A considerable num-
ber of friends in T. & out of it have
pledged definite sums for one year -

Owing to the prolonged illness of Dr Davis'
children I have been asked to work of the teachers of the
theological class which is just now
assembling - But I must close this long
letter - Very truly yours M. L. Gordon

Dear Dr Barton: You may be interested in seeing the enclosed copy of a letter sent to the Chinese Recorder. Even a worm will turn —

Truly yours

Kyoto Nov. 18/97. M. L. Gordon

J. L. B.
Rec'd 12-11-97
Ans'd 11

Kyoto, Nov. 18,'97

To the

Editor of the Chinese Recorder.

Sir:-

I have just read your note on Rev. Ashmore's article "Some Lessons from the Doshisha" in the July number, and Dr. Ashmore's rejoinder in the September number of your magazine. Two points have attracted my attention, (1) Your declining to traverse any of Dr. Ashmore's statmments because it is impossible to refute specific allegations by general denials, and (2) your characterization of his article as unsympathetic and his repudiation of our charge.

Into the second question I do not propose to enter more than to express the opinion that it would not take a jury long to bring in a verdict in the case. Reverting to the first point, the specific denials which you in your position felt unable to give, I desire to say a few things from positive and immediate knowledge. And to begin.

1. It is not true that "these trustees actually demanded rent of the Board for the use of these dwellings".

Being the nominal owners some of the trustees held that if the necessities of the school demanded it, they had a right to ask rent of the Board, but no rent ever was actually demanded, and I believe it is true that the Board of Trustees as such never adopted the above view.

2. It is not true that the missionary teachers of the Doshisha or the other missionaries of the American Board "have held up education as though it were almost co-ordinate with belief in Christ".

The words here quoted are not Dr. Ashmore's own but they are from an article which appeared anonymously in the Japan Mail.

[illegible]

are [illegible]

now [illegible]

and [illegible]

all of it may [illegible] hope to see the

known as Churches showing more to the

world of spiritual life than any denom-

ination [illegible] in Japan [illegible]

new work in Tokyo [illegible] already

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Owing to the [illegible] of Dr. Davis

Children [illegible] have been [illegible] to Teachers of the

theological class [illegible] which is now

assembling — But I must close this long

letter — Very truly yours M. L. Gordon

Dr. Ashmore makes three quotations from this article, including the above statement, with evident approval and indeed makes it the basis of his own article.

3. It is not true that the missionary teachers of the Doshisha have taught that patriotism, independence of thought, and progress in general "are primal things in the Kingdom of God".

4. It is not true as Dr. Ashmore's article implies that the Doshisha was founded to teach Christian students alone and aftwwards switched off from its truecourse so as to admit non-Christian students.

From the very first the purpose was to make it what it indeed became and for years was, a strong evangelical agency. This thought was involved in Mr. Neesima's speech in Rutland and was the thought also of the largest benefactor of the school.

5. It is not true that there are or have been members of our Mission connected with educational work (or otherwise) "so far in advance of him (Mr. Noyes) that he might pass for orthodoxy itself"

6. It is not true that any of these teachers hold that "forgers and self-seekers and tricky scribes have manipulated the Old Testament about as they pleased".

7. Dr. Ashmore holds up one of our number as making light of the atonement of Christ. I beg that brother's pardon for quoting from a private letter. After speaking of the atonement as the "culminating act of the Infinite Father" and of his difficulties with the Anselmic theory of it, this so-called heretic goes on to say, "But that Christ lived and taught and suffered and died and rose again in order that we might not suffer under the power of, and the penalty for sins that He died, the Righteous One for the unrighteous ones", that "the

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chastisement of our peace was upon Him' and 'with His stripes we are healed', this I devoutly and gratefully acknowledge before God and before men".

8. Dr. Ashmore tells of a heretical sermon preached on board an ocean steamer. This story with the name of the preacher - who never had any connection with the Doshisha - came to me from another Baptist source, in this form. The preacher "Gave utterance to words like these: We are not going to Japan as missionaries because we do not think the Japanese will be lost if they do not hear the Gospel. We go to benefit the people, to lift them up and to help them. We want to educate, civilize and improve their condition".

Referring this story in this form to the preacher, he wrote as follows:-"I never either in sermon or in private conversation make any such statements. You are at liberty to make this as public as you think best. "

9. Dr. Ashmore tells of an other, at one time a professor in the Doshisha, who said, "It would be better for the truth and for religion if much of the Old Testament were cut out and thrown away altogether".

Now I cannot affirm that there never was such a man connected with the Doshisha or with the Mission, seeing that I am not omniscient but this I do know, that I never heard of such an one in the twenty-five years with which I have been connected with this work.

10. Dr. Ashmore speaks of a class of theological students in the Doshisha, the members of which agreed that they could not teach the divinity of Christ. We, too, heard of that conference and were not a little troubled by it. But what does it prove? Does it prove that the missionary teachers were heretical? If so, then the fact that the late president of the American Board was not a Christian in the

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early part of his course in Andover Seminary proves that the professors in that institution were not Christians! For let it be noted that this did not occur at the end of their course but much earlier. It was at the very height of the rationalistic movement here. Among the Japanese professors of the Doshisha there were some who not only denied the divinity of Christ but the personality, and even the existence of God. Doubt and denial filled the air. Our brak with the Doshisha had really begun. These young men were in our thoughts and on our minds day and night. I believethe good Lord was with us and heard our prayers and blessed our efforts. Some of those young men, I know, many of them, I believe, are now trusting in a divine saviour and preaching Him as the "Hope of the world". One is in a Presbyterian theological seminary in the Unided States, Another is a teacher in a Baptist Mission school in Japan. Another is preaching the Gospel to his countrymen in Hawaii and still another has gonevto Korea for the same purpose. One is pastor of a church in Fukuoka, another is doing excellent work in Matsuye and still another in Niigata. One has been doing most satisfactory service in the Sendai field while still another after good work as a prison chaplain, took the pastorate of a church i Kochi where his zeal and success have been phenomenal. I am sure Dr. Ashmorewill thank me for calling attention to the later history of th class and showing how God has been better than our fears.

The missionary teachers of the Doshisha do not claim to be perfe or that they have avoided all mistakes. We, too, have learned "lesson from the Doshisha". But that the lessons we have learned are not exactly those to which Dr. Ashmore has called the attention of the public, the foregoing statements are perhaps sufficient to show.

Craving your pardon for trespassing at such length upon your valuable space, I remain,

Sincerely yours,
(Signed) M. L. Gordon.

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(Signed) M. L. Gordon.

Japan
Nov 1897
Dr Ashmore
Statements

M. L. Gordon D.D.

2-8-98
1b

Kyoto, Jan 7, 1898-

Dear Dr Barton:

I have no time to write at length this morning but I want to say a word in commendation of your attitude towards Okabe's Ainu scheme. Doubtless the Episcopalians might well do more for them than they are doing but Okabe has no special fitness for ~~it~~ such work and had far better stick to the good work he has been doing in Hawaii. If American Christians want to throw more money into the same hole that their gifts to Tel Sono went this is an opportunity to do so. Of course this sentence doesn't mean that Okabe is in character like her; it only means that his scheme is a visionary one — I have no time to touch on other things that I should like to write about, ~~as~~ the mail leaves sooner than we had expected

Truly yours

M. L. Gordon

Kyoto, Jan. 7, '98

Rec'd 2-8-98
16

Kyoto, Jan. 14, 1898

Dear Dr Barton:

Your recent favor has been received. I am glad to know that you approve of my letter to the "Recorder" in regard to Dr Ashmore. I dont like to take time for such letters but it seems to be necessary once in a while.

You have doubtless heard that the Sokwai of the Kumi-ai churches in May last appointed a com. to confer with us in regard to our mutual relations. It was not clear whether the motive was friendly or not ~~but~~ and some have been afraid of it, but judging from our two meetings and the provisional report of theirs the motive is an entirely friendly one. Three of the points

are that we shall be invited to their
general and local associations &
shall be corresponding members of
them the same courtesy to be extend-
ed to members of the Kumi-ai chur
es with regard to our annual
meetings. These simply make explici
the arrangements heretofore existing.
The remaining three points are
as follows: 1. The Kumi-ai churches
and the missionaries of the Am. Bd
in Japan desire that the ~~past~~ relatio
existing between the two parties in
the past shall continue, and that
by mutual helpfulness in the future
the work of Evangelization may be
carried on-
2. In regard to work affecting both
parties they hope that it shall be
carried on after mutual consultati
3. The missionaries agree to write
to the Am. Bd asking that in the sta
tistical report of said Bd a distinction
made between independent churches & those which are

The translation is rather stilted but I think you will understand it.
This friendly approach seems to me a cause for gratitude—

The last point made is not unreasonable. They have made unusual advances in the way of self support and they think it ought to be recognized in your report by a separate column. Would not the presence of such a column be a stimulus to churches in other lands?

I have nothing further to write to day of special importance. There is no great outward change but hopefulness seems to be in the ascendant.

Very truly yours

M. L. Gordon

are that we shall be treated as their
guests [illegible]
shall be corresponding members of
[illegible]
ed to [illegible]
to attend [illegible] annual
meetings. These boards, respectively
the [illegible]
the [illegible]
As far as [illegible]
[illegible]
[illegible] the past
[illegible] between the two parties that
the [illegible] continue and that
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made between independent churches & those which are

Kyoto, Jan. 14, '98

3-19-98
19

Kyoto, Jan. 14, 98

Tottori, Japan, Feby 21, 98.

Dear Dr Barton:

Your favor enclosing copy of yours to ~~Mr Dearing~~ Dearing was received on my way here. I am glad you wrote him. In his reply to the letter sent you through Dr Greene he said if you wanted to take it up you could, and now he will have a chance to defend himself directly to you — I have never met him but he seems to be one of the stubbornest of men. In his reply to that he practically said, "You trust your witnesses and I trust mine, and there we are." While I think of it let me say that my reply to Dr Ashmore through the "Chinese Recorder" either miscarried in the mails or was mislaid by a Sub Editor, Dr Fitch being in America. This came out in a note from Dr F. who asked me, to re-write my article. I have done this — amplifying it somewhat — and I presume it will be ~~be~~ out either this month or next — I have asked for some extra slips & if they come will send you some —

Our airrisha work is looking up. Seven men, five of them heads of families — were baptized on the 13th. Nearly all were from the Evening (Cottage) Bible Classes held by Mr Takenouchi my excellent associate —

I came over here a few days ago. There was over one foot of snow in the road on the mountain —

Yours M. L. Gordon

Kyoto Dec 21/98

J. L. B.
Rec'd 4-12-98

Kyoto, Japan, March 23, 1898.

Dear Dr. Barton:-

I send you by this steamer some copies of my reply to Dr. Ashmore which have just come out. If you care for more you can have them. As you may noticewhen I came to rewrite it I added considerable to it.

I came back from Tottori several days ago. As Dr. Davis and others are writing you fully on the Doshisha matter I will not go in to it this time. The pot is certainly boiling.

Yours truly

M. L. Gordon

There has been much careless proof-reading in this article -

Kyoto, Mar. 23, 98

4-27-98 ×
6-7 Rev. M. L. Gordon, M.D. 187

Kyoto, 3, 31, 1898

Dear Dr Barton:

Others are doubtless keeping you posted on the Doshisha matter. I have no time to write to-day. Here are copies of articles which will appear in the Hiogo News and one of them, (the Harris article) probably in the *Japan Mail* and four or five leading Japanese papers — The rising of the Christians is a great thing and we feel that the chief hope is to make public opinion here and in America too hot for them.

Yours M. L. Gordon

L. L. B.
Rec'd 5-3-98
17
Ans'd

188

Tokyo, April 12, 1898

Rev. J. L. Barton, D.D.,

My dear Dr Barton:

The General Association of the Kumi-ai churches has just closed its sessions in this city. It did some very thorough and satisfactory work.

Acting on a memorial from the Tokyo-Joshu local association it voted

1 That the recent action of the Doshisha trustees changing the Constitution of the schools was "futō", that is lawless, unrighteous -

2. That the Kumi-ai churches admonish the trustees to restore the Constitution to its original form.

3. That a committee of seven be elected to follow up the matter in case the Doshisha refuse to act on this admonition.

The committee elected is composed ~~of men~~ almost if not entirely of men who have been outspoken in their condemnation of the course of the trustees.

It would have done your heart
good to ~~have seen~~ see the earnest way they
went at this business. The Doshisha w
not really defended but Mr. Harada an
a few others pointed out that there was
no organic relation between the churc
and the school, claimed that it woul
be a bad precedent, finally asked if
they wished to destroy the "Ordinary
Middle School" of the Doshisha &c. But
they brushed all such ~~questions~~ considerations as
and kept the question up on the
high level of morality and loyalty to
Christ. "Whether the ordinary middle sch
stand or fall" said Pastor Miyake, (reply
his brother-in-law ~~Mr~~ Mr. Harada,) "this
must be done" - "This affects our forty
millions of Japanese, for I am one
who believes that all Japan must
be brought to Christ. To give Christiani
an uncertain place in this school w
be an irreparable loss. The school mu
be Christian both in name and spiri
This question affects not only the Doshisha,
Kumi-ai Churches and the American Boa
it affects Christ. What is its relation to Him

is a question we must all ask? are a few of the utterances ~~of~~ in an impassioned speech by young Pastor Tsuyumu of Iwabom -

But they went farther than this. They took up the question of the Hongo church, Tokyo, and did not rest till they instructed the incoming Standing Committee to admonish Mr. Yokoi in whose name the property is held to form a trust-company for the purpose of holding it. It came out in the discussion that the church was disbanded without consulting the Kumiai authorities at all, that Yokoi had told the Com. appointed to wind up the affairs of the church that he would be responsible for the property to the donors. As you have probably heard the church has been totally destroyed by fire and contrary to the earlier reports Ebina tells me there *was no insurance on it* - I believe there was some on the dwelling - Ebina seems to be in hot water. Through Oshikawa he has been engaged to preach to a Pres. ch. but the Presbytery has taken

the matter in hand and will not all
it.

What effect this action will have on the trustees it is impossible to tell. I think Yokoi and perhaps many of the trustees will resign, for in addition to the opprobrium I do not believe the school can succeed without the approval and support of the Kumi-ai churches.

If they do not, and without waiting to see whether they do or not, the Boa or Mr. Harris's heirs should make preparations to bring this violation of trust before the Japanese Courts. I fe sure that they could win the case, and that in any event it would b a great help in hastening the resignati of the trustees. For I believe with Dr Parkhurst that although "the wicked flee when no man pursueth they run muc faster when they know somebody is after them". The condensed statistics of the Kumi-ai churches are as follows:

Whole number of Churches — 72

Self-supporting Churches	35
Preaching Places	31
" " aided by Mission	26
Pastors	73
" ordained	35
Evangelists	36
Rec'd on Confession during the year	379
Present Membership	10.081
net gain	56
Contributions for ~~Mis~~ the Evangelistic purposes — silver	$14.135
" for all purposes "	$23.261
Church Property "	$84.073

Sincerely Yours

M. L. Gordon

(I've written this in haste & with fingers so numb I could hardly hold my pen.)

I send under separate cover copy of letters published here. Will send other copies by next mail.

Tokyo, Apr. 12,'98

J. L. B.
Rec'd 5-16-98
Ans'd 17

Kyoto, April 18. 1898

Dear Dr Barton:

I wrote you from Tokyo urging that the Board or Mr Harris's heirs take legal action against the Doshisha. Should they do so the document from which the enclosed is quoted would be of no slight value. As you will see we are gradually reaching the "bottom facts" - You will be glad to hear that the Alumni meeting in Tokyo also pronounced the action of the trustees fuhō, that is lawless, immoral.

Yours with reference to Mr Dearing has been received. It is very ludicrous; his great pain at your personal letter, his utter obliviousness to the the thought that his published utterances may have caused pain to us - I will write of this letter later. There is no time today.

~~Perhaps you will have heard from~~ Truly yours

M L Gordon

Kyoto, Apr. 18, '98

190

5-23-'98

Dear Friends:-

Several have asked for a somewhat detailed acct of the discussion at the Sokwai and so I will try to write something though I am not sure that I can carry out my idea.

The Hongo Church matter came up quite unexpectedly in connection with the annual report,in wh the name of the Hongo ch does not appear.Mr.Okubo asked for an explanation and when Mr.Osada promised to be briefO.urged him to take plenty of time.Both Osada and Miyagawa apparently tried to stave off the questions with superficial answers."It was the aim of the society to bring its work to self-supportand as they were unable to help the ch all it desired--5o en per month-- and as they had no control over it and were not really consulted at ~~to~~ the time of its dissolution,there seemed no other way than to let it go.Osada had visited Tokyo and met the com apptd to wind up the affairs of the church.They told him that Yokoi assumed personal responsibility for the property to the donors so they had n othing to do in the matter."But" said Okubo,"was it not a very strange proceeding to turn over a work into which the society had been pouring money for over ten years into the hands of an individual?"Mr.Harada spoke somewhat on the other side.The society sent out missionaries;it did not hold property.The fact that this property had been included in the aggregate of ch property did not mean that it belonged to the society or to the Kumi-ai chs."But" sad said Mr Hori addressing Mr.Osada "doyou not regard this action of the Hongo ch as irregular,as futsugo?" Osada:"Yes,it was futsugo". Harada,warmly,"What do you mean by *futsugo?* Osada,"Wrong,yoku nai." It was very evident that there was a strong determination to go to the bottom of the matter and when at a later stage it was voted to admonish Yokoi to form a trust company to take over the property the lines were drawn very much as they were on the Doshisha question.

The latter qn came up on the memorial of the Kwanto Bukwai that the decision of the trustees be declared lawless,and that they be admonished to restore the Constitution to its original form. There was no attempt to defend the trustees except in a question from Harada which implied that the life of the O.M.S.(Ord.Mid.School depended upon it;but the motion to entertain the memorial was opposed on parliamentary grounds.Those opposing were Mr.Harada,the two lay delegates from the Kobe ch,and one each from the Osaka and Sakai churches,and a few others.There is no direct relation between the two bodies and so this is not the place for it.It will become simply an apple of discord.The discussion is proper enough but should take place in an informal meeting.Mr.Harada thought this would become a bad precedent.Does the Sokwai wish to sit as a court? By this time about a third of the delegates were on their feet. Tomeoka:Though there is no organic union between the two bodies, this is of vital importance to the K-a chs,and the memorial comes in a regular way from the bukwai.Yamanaka: I think this is the place for the discussion.I am not sure as to the wisdom of admonishing them but I think we ought to express our minds as to the action. Miyake:This affests the K-a chs as a whole.Their good name is at stake.However it may be as to precedent this is a very weighty qn it affects the reputation of the chs,and it wd be a very great mistake to refer it to a kondankwai where there cd be no decision. Okabe: I have great sympathy with Miyake.The Dosh.Ought to welcome discussion.How did the trustees become such? Because they were K-a pastors or trusted men.Aside from the K-a chs they wd have no such standing.Harada:Don't want to hinder discussion;my qn is simply, Is this the place for it?Have we the right to deliver sentence in the matter?What result can be hoped for?Consider the case of Union Theol.Sem. and the Pres.Gen Assembly.Miyagawa:I have been thinking deeply on this for weeks.I think it better not to discuss it here. Simply urge them to preserve their Xn principles. Tomeoka:But they say they are doing that.It is not this only ;it is the qn of their changing their unchangeable foundation.We are not a court,but we shd admonish them on the ground of Xn morality to rescind their action.Katagiri(of Sendai) I am astonished to hear these objections to receiving this memorial.The Dosh.has been established and de-
~~developed by the K-a chs;they should not be deterred from admonish-~~

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The motion to refer to kondankwai recd 8 votes;that to refer and bring back again had 12;the motion to consider in regular meeting was then passed by a very large majority,and with great applause.Then came the discussion on the merits of the qn.

Sunagawa: The matter so plain let us vote at once.Tomeoka: The trustees on assuming office bound themselves to observe these six articles.They had now broken them and destroyed their standing;let them resign.Even the Japanese donors gave on the ground that the school was a Xn school.The tall man from Sakai:The object of the Dosh.to raise up men;they still have the spirit of Xty there,so it makes no difference about the letter.(Cries of 'No,no!')Tsuyumu: (in one of the most impassioned speeches of the discussion) I cannot forget this decision.I think of it day and night with tears. The trustees in asssuming office covenant to keep these articles. Who then can break them?Is there any possible defence for their course?The Doshisha is my mother.In the purpose of her founder,in her principles,and in her history it is a Christian School.It should ever be kept so both in name and in spirit.To minimize the "Christian"and to magnify the "school" would be a great wrong. This decision affects our 40,000,000 of Japanese people,for I am one who believes that all Japan must be brought to Christ.To make the place of Christianity in definite in this school which has furnished the Xn preachers of our churcheswould be an irreparable loss. This qn affects not only the Dosh.,the K-a chs,and the AmBd's mission;it affects X.We must ask,What is its relation to him?

Mr.Maegami of Osaka reported that three of the churches there, the Naniwa,Shima no Uchi,and the Temma chs had united in sending a letter of admonition to Pres.Yokoi urging that the original constitution be restored.

There being now frequent calls for a final vote the two delegates from the Kobe ch declared their unwillingness to take part in such a ballot.Ditto the delegate from the Osaka ch.Tomeoka: Can delegates thus take their seats in a deliberative body and then back out in this way?(Applause).Okamura(the tall man fromSakai) Can we use the word 'fuho',(lawless,unrighteous) of our Doshisha?It is a cruel word.Harada:Why fuho?To vote an action fuho does not make it so. There was some discussion as to the manner of proceeding.Hitomi: Decide as to the fact of its unrighteousness;let the consideration of means come later.Tomeoka:Let there be full discussion.We've no desire to work on the feelings.Let us act thoughtfully and prayerfully.Tanaka:Hear the matter fullyLet us not decide by newspaper report.Sumiya(Tokyo)Everybody knows what this decision,even unbelievers.Aburatani:Put into the hands of a com till Monday.The motion to refer had only 15 supporters.It was then voted3o to 21 that the decision was fuho.Miyake,Yamanaka,Koki,Tomeoka,and Okubo were elected a com to report on the manner of informing the Dosh of this action.Later the com reported in favor of admonishing the trustees to restore the original Constitution.This a majority report,some in the com wanting a milder and others a severer course.Hitomi:What will you do if the trustees refuse to comply?Miyake:These trustees defy the alumni,the K-a chs,and the public opinion of the empire; we can't tell what they will do.Harada: Is it the thought of the com to abolish the Ord. Mid.School?and to have a purely religious school? Miyake:Whether the O.M.S. stand or fall this must be done.Harada: You do not deny the name Xn to the Meiji Gakuin,and the Aoyamaschool because they have govt recognition;why do you act diftly to the D os Dosh ?(These two schools have only local govt permission.In the former daily Bible study is required.)After a little further discussion the motion to admonish as above was carried by a large majority and was greeted with applause.

The 3oo en subsidy for the Kirisuto Kyo Shimbun was then passed without dissent.Miyagawa spoke strongly of the improvement in the paper and regretted they couldn't increase the subsudy.

The com toconfer with the Dosh are Miyake,Tomeoka,Koki,Okubo,Hitomi,Yamanaka,Hori.Hoping Dr.Davis will add to this,yoursM.L.Gordon

5-23-98
6-7

Kyoto, Japan, April 28, 1898.

The Rev. J. L. Barton, D.D.

Dear Dr. Barton:-

Your recent favor with copy of your letters to and from Mr. Dearing was duly received. Mr. Dearing's mind works most curiously. Your personal letter directly to him makes him writhe in "pain at your most unjust accusations", and until he can hear from you again he "cannot but keenly suffer under the most groundless charges". And yet when he has publicly charged the missionaries of the American Board in Japan with being the sole causes of a great defectation in the Japanese churches he seems not to have the slightest suspicion that his public charges could give anyone pain.

I say "publicly charged" for his name and that of ~~his~~ the secretary of the board he serves are made responsible for the statement that "all that the American Board's Deputation found so disappointing and distressing seems to grow out of the lack of sound and evangelical teaching on the part of the missionaries", and as a support to this accusation the erroneous statement is made over his name that loose doctrine in Japan has been confined strictly to the churches which have grown up in connection with the A.B. Mission. He says he "would not admit the truth of all that is attributed to him in this paragraph", but far from regarding the grave accusation as a cause of pain he speaks of it in his letter to you as an "insignificant paragraph", and holds that "it would be attracting unnecessary attention to a small matter" if he were to correct it!

In the same letter he says that "beyond this he is not aware of having written anything reflecting on your missionaries" but in his postscript he remembers that a "passing allusion" to the subject appeared in the "Watchman". What was that passing allusion"? He himself quotes it in a letter to me:- "Liberal views such as those held by many ~~of their~~ (note the word) ~~men~~ of their men cannot be made the motive of missionary work without producing fruit." "It is the opinion of many who have been a long time on the field that the American Board is but reaping the ~~fruit of~~ the legitimate fruit from the seed that has been sown by their missionaries".

How does Mr. D. regard such words as these, as a compliment? It must be so for he says in his letter to you "I on my part can only say that I have not been conscious of writing to the discredit of the American Board ~~for the public print~~ at any time for the public print". Does he understand the meaning of English words?

I have much more to say on this subject but have no time now -

Yours

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Kyoto Sta. Jan. 28 '98

FUKUIN SOSHI

Number 24

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J. L. B.
Rec'd 5-23-98

Kyoto, April 28, 98.

Dear Dr Barton:

I send herewith in addition to my note in regard to Mr Dearing a somewhat detailed report of the recent Sōkwai. It is not of course for publication but I think you will be interested in it and I am quite sure any of our returned missionaries would be. I also send a table of contents of the next number of our theological review, the first since I ~~assumed~~ was appointed Editor. I am very glad to bring Dr Clark's paper and an account of his life before the Japanese just at this time. I start on my first visit to my new Okayama parish tomorrow.

Truly yours

M. L. Gordon

Kyoto, apr. 28 '98

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Rec'd 6-13-98
Ans'd E8

Kyoto, Japan, May 19, 1898.

Dear Dr. Barton:-

I have recently made a fortnight's tour in the new diocese which as fallen to me. I enclose a copy of a brief account of it prepared for the Annual Report. I also send a short article on what I saw in Takahashi. It impressed me very greatly. I send you a copy of our theological review for May. As you will see I have put in Dr. Clark's portrait, an article on his character and work, and a translation of one of his strong papers. I also send a copy to your care for Mrs. Clark which I hope you will kindly forward.

Our friend Mr. Dearing charged some time ago that in the letter from the Mission recommending the appointment of Mr. Noyes we said that we agreed with his views. If you can tell me whether we did so or not--I am sure we didn't-- I shall be much obliged.

Dr. Davis will be sending you important news in regard to the Doshisha. The end is not yet.

Truly yours

M L Gordon

Kyoto, May 19, '98

6-13-98
25

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Kyoto,Japan,May 25,1898.

My dear Dr.Barton:-

Your action in consulting Messrs. cIvor,Tison,and Beaman in regard to the Doshisha matter strikes s as eminently wise and fills us with gratitude.The thought of ending Mr.McIvor out here to look the matter up and confer with apanese officials and others seems to be on even a still higher lain of wisdom.By all means let Mr.McIvor come,and come speedily. he mobal effect of it would be very great.Our strongest ground of hope now is to make a break among the trustees.Of Judge M's ase you will hear fully from Dr.Davis and Col.Hopkins.

Mr.Harada has just been called to the Kobe Church,or rath-r the church here has just given consent to his going as soon as successor is found.Mr.Tsunajima of Tokyo is one of those talked f,and in this connection the Japanese say that "he has repented" f his vote as a trustee on the Doshisha question.His head is said o be troubling him so that he can't work.

Has anyone written you that the Doshisha church hasvoted not to continue Mr.Abe as their regular preacher?I am told that here is among the students great dissatisfaction with his preaching nd with the kind of Christianity that now prevails in the Doshi-ha.They will ask various persons to preach,missionaries among othes thers.

One of the unpleasant features of the present situ-tion is Mr.Miyagawa's attitude.Yokoi claims that Miyagawa is with hem,approves their course and is ready to stand by them.Others have nderstood him to be opposed to the trustees.Some think he is hop-ng to be Y's successor and is watching the wind.

Kyoto May 25 '98

It is certainly one of the serious elements in the case.

I go back to Okayama in a day or two. I have no time to write further

Faithfully yours

M. L. Gordon

Kyoto May 25 '98

J. L. B.
Rec'd 7-6-98
Ans'd 7-23

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Kyoto. May 26. 1898

My dear Dr Daniels:

Your favor of March 29 came while I was off touring. In reply let me say that I have not been engaged in medical work for many years. I have nothing to say therefore so far as my own work is concerned. I am glad, however, to speak a word for your Dr Taylor of Osaka. He is rather brusque in manner and possibly may have offended some of ~~the~~ good people at the rooms; but he is really doing A No. 1 work. Get a surgeon's opinion of the operations in the Report which I send you, and give him as generous treatment as you can.

Cordially yours

M. L. Gordon

Kyoto, June 15, 1898.

My dear Dr. Barton:

Your favor of May 17th has just come to hand. I am glad to know that the report of Kozaki'z letter to the Kyoto Government reached you in safety. I am not surprised to know that you and Mr. McIvor regard it as of importance. I am now taking steps to get a copy of the whole letter duly certified if possible.

Dr. Davis has just forwarded you a copy of Mr. Matsuyama's statement of the spirit and purpose which animated the ear[illegible] I have been much impressed with the value of this as I [illegible] over it in the process of translation. Such a paper seems to me to amply warrant all you claim for the spirit and purpose with which the Doshisha was founded. I like the letter very much. It seems to me to be an exceedingly strong, statesmanlike paper, carrying conviction to all who read it with open minds. I am glad you wrote it. I only hope it will reach all the trustees.

May it not be well to inaugurate proceedings against the Kumamoto trustees at the same time? I think so strongly, and that they should be criminal proceedings, too. I believe the two cases would help each other.

We are just beginning a sort of Summer School for a week with the Khristian workers of this region. A goodly number are present.

Very truly yours

M. L. Gordon

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Rec'd 7-6-98
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Kyoto, June 15, '98

1 copy

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J. L. B.
Rec'd 7-27-98
Ans'd

Doshisha Ordinary Middle School.

"1. The moral education of the Dōshisha Ordinary Middle School will be founded upon the Imperial Educational Rescript. Avoiding the needless discussion of the extremes of ethical theory its aim will be very practical. It will seek to inculcate an earnest spirit of loyalty and filial obedience by which the people shall each honor his own ancestors and all shall reverence the spirits of the Imperial Ancestors. The teachers will always seek to cultivate in the minds of the pupils an earnest desire for the country's good, for this we regard as the very highest aim of popular education.

2. On the National Holidays the pupils will be called together, the Imperial Educational Rescript will be read to them, and they will be carefully instructed as to the Imperial Will, or taught of the great virtues and illustrious deeds of past emperors, or of the lives and teachings of the ancient sages, or other addresses suitable to the National Holidays may be given them in order to cultivate a spirit of loyalty to the emperor and of love for the country. This is the purpose which we hope to carry into practice.

Kyoto June 15, '98

3. When the Doshisha Ordinary Middle School is established its Faculty will of course consist of those who have received teachers' diplomas from the Minister of State for Education, but as it is very difficult to secure the requisite number of such teachers at once in addition to the three teachers who have such diplomas others will be employed until December 1898.

3 ~~4~~ In the graduation and like exercises in the Dōshisha Ordinary Middle School religious services or ceremonies as a means of propagating religion will not, of course, be held, but there will be an effort to deeply impress the students with the purport of the Imperial Educational Rescript."

This is our reply to the question asked us by the Government in connection with our request for permission to establish the Doshisha Ordinary Middle School.

(Signed) Hiromichi Kozaki
President of the Doshisha
To H.E.N. Yamada, Governor of Kyoto.
September 4th, 1896.

Japanese copy on file in Kyoto

M.L.G.

that on the whole they were not unwise.
The conflict of religious interests was
very strong in Japan, and for the
government to choose a policy to keep
clear of all religious complications was
not certainly unnatural. But whether
wise or unwise, such was the policy of
the government, and it became clear
that if Doshisha wished to keep in the
[illegible] time

J. L. B.
Rec'd 7-27-98

Copy

Kyoto,July 1,1898.

My dear Dr.Barton:-

The Commencement exercises in the Doshisha Schools have just taken place.I enclose three programmes which I think have decided ~~legal~~ value.As you will notice in those of the "School for Nurses" and the "Girls' School" Scripture Reading Prayer and the Benediction are regular items while in that of the College and Political Science Departments there is no recognition of Christianity whatever.There was none as an actual fact.Pres.Yokoi's address is particularly criticised for its lack of spirit.

I hope to send with this the full text of the paper filed in the educational department of the Kyoto Government by Pres.Kozaki when the Doshisha Ordinary Middle School was established.It is anticipating somewhat but I will say here that Prof.Shimomura recently wrote a letter to Mr.Kozaki asking him whether he did not now regard his policy during the last years of his presidency as a mistaken one.Mr.K. replied that he did now regard it as a wrong policy,that he had been mislead by his advisers,and that he was now very sorry for what he had done.I told my informant that it would greatly dispel the doubts which many entertain as to the sincerity of K's Christianity if he would make such a statement publicly.I also asked my informant whether he did not think that Prof.Shimomura himself had made a similar mistake.He said that it was probably the consciousness that he had that lead him to write the letter to Kozaki.

About fifty of the alumni only were present.In the absence of the Chairman Mr.Shimomura was called to the chair.The opponents of the Trustees had evidently forgotten the national proverb,"When you have conquered tighten the cords of your helmet" and so only a few were present. I think this was in part because many pastors do not want to openly antagonize Mr. Miyagawa who seems to have swung round to the Doshisha side in every respect except the insistence that the Christian character of the School shall be maintained. Not one of the Osaka pastors ~~were~~ present.

Pres. Yokoi made a report in which he said that Count Okuma warmly approves the course of the Trustees and that Messrs. Shibusawa and Iwasaki of Tokyo are ready to supply the financial deficits. The Japanese regard these as unwarranted statements.

Speaking of the Board's demand for the return of the money Yokoi said that it was based on a misunderstanding, on the thought that the Christian character of the school had been changed. This is a mistake; the Christian character of the School is unchanged. He also said that when the new codes go into effect in July the new constitution of the School will be put into form and then they will notify the Board of their action.

When asked if the Trustees would not restore the six articles he said no; that was decided upon. The only question he would bring before the alumni was "Should they restore the money to the Board? Mr. Shimomura urged that as there were only a few alumni present that ought not to be decided there but referred by correspondence to all the alumni in the country. There was opposition to this and criticism of Shimomura's conduct as chair man, so at this juncture he and several of the Kumi-ai ministers and others withdrew leaving the Doshisha men in possession of the field.

These pro-Doshisha men then voted the following three articles

I, The action of the Trustees in rescinding the six articles was a necessity growing out of the changed circumstances.

2.The method(i.e.their not consulting the alumni) was faulty.

3.We regard the Christian principle of the School as unchanged.

So far as I can learn when this third article was passed there was not a single Christian minister(except those officially connected with the Doshisha)present.

It is quite clear that they will point to the preaching,Sunday School,and so on,as proof that it is still a Christian school.To such programmes as those I send they will say,"O,those are simply external forms!"As a matter of fact the preaching of Mr.Abe is very unsatisfactory to the Christian students in the School and they have declined to have him for their regular pastor.

It is also very clear that Yokoi's policy is one of delay,and therefore the Board should make no delay in pushing the case by sending Mr.M'Ivor here at a very early day.I cannot find words to express my strong convictions on this point.

Very truly yours

M. L. Gordon

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Very truly yours

Kyoto, July 5/1888
With Enclosures

7-15-98

Kyoto, July 15, 1898.

My dear Mr. Yokoi:-

After you left us the other day we had a very full and free discussion of the various points touched upon in your able address. The upshot of the whole matter was the unanimous adoption of the series of statements and resolutions which I enclose.

As you will see the Mission cannot ~~appro~~ approve of the plan of reconciliation and co-operation you so earnestly advocated. But the interests at stake are so momentous that the Mission could not rest content with a merely negative reply but, acting upon your urgent request, have here outlined a constructive proposition and appointed a committee to meet the Board of Trustees to explain more fully, if necessary its nature and the reasons we have for making it, in its essentials, the necessary basis of future co-operation. If such a meeting with yourself and the Trustees be practicable we shall be glad to have you appoint its time and place.

In the earnest wish that the Doshisha may yet do a great work for Japan I remain very sincerely yours

M. L. Gordon
For the Committee.

Kyoto, July 15, 1898.

My dear Dr Barton,

I have just sent the [illegible] a copy to you so that you may know just what the [illegible] (10. (3)) may in- [illegible] make [illegible] privately [illegible] will be ample for the purpose. We are exceedingly glad that these resolutions [illegible] the unanimous approval of the Mission. This annual meeting was a very good one, earnest and harmonious. Of other action I will write later. Truly yours M. L. Gordon

J. L. B.
Rec'd. 8-15-98
Ans'd 9-1

Kyoto, July 15, 1898.

My dear Dr Barton:

I have just sent the enclosed to Bro. Yokoi, and forward a copy to you so that you may know at the earliest possible moment just what the Mission did. I hope its action will meet your approval. The "such other steps" of 10.(3) may include the employment of Japanese lawyers to make preliminary investigation. Some funds privately sent to us will be ample for this purpose. We are exceedingly glad that these resolutions have the unanimous approval of the Mission – This annual meeting was a very good one, earnest and harmonious. Of other action I will write later.

Truly yours M. L. Gordon

Kyoto, July 10, 1898

Rec'd. 8-15-98
Ans'd. 9-1

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Kyoto, July 28. 1898.

My dear Dr Barton:

I think you know that Dr Yoshida of the "Kumamoto Band" is a staunch opposer of the Doshisha. A short time ago he left Japan for Vienna where he has become a Second Secretary of Legation. Before leaving he gave us the names of two Kyoto lawyers whom he thought we ought to consult if legal ~~methods~~ measures were contemplated. After consulting on the matter with Dr Davis I met them quite informally the other day and conversed with them several hours. There was not much that was new transpired. They think the new codes will be favorable to the Board. They think the arrangement better be double in form, i.e. that we ask the trustees to restore the Constitution, or if they ~~to~~

are unwilling to do that, that they return the money. They spoke, too, of the desirability, when action was inaugurated, of having the Evidence that the Board is a corporation; that the representatives here be duly authorized to act both for the Board and for Mr. Harris's heirs. All this you know but I report it as given me— Of course I was particular to say that we have as yet no power to act, that that rests with the Board, that while it is investigating the matter, it has not yet formally decided to bring the matter before the courts at all.

I enclose a synopsis of Mr Yokoi's address, and mail you some extra copies of Mission action—

Truly yours
M. L. Gordon

Rev. M. L. Gordon
Kyoto, July 27, 1895

Kyoto, July 28, 98

Dear Dr Barton:

I sent Ex-Prof. Shimomura a copy of our Mission resolutions. Thanking me cordially in reply he says the trustees are wrong in two respects. (1) In thinking they have supreme power as though the Dosh. were a joint-stock Company; & (2) in thinking that the end justifies the means. He thinks the plan of the trustees is to get a charter under the new code which will give them great advantage. This thought & what follows seem important enough to call for this special note: "Allow me to say that the case has become a very close one. We tried the best we could, but beyond what we have done, we cannot go. The case is between the Mission & the present Board of Trustees representing by Mr. Yokoi.

It has seemed to me nothing can be done unless your Board will send a man fully empowered to speak and act, or to empower some of you for this purpose. Letters will do nothing."

As it is barely possible to catch the Vancouver Steamer I send this today —

Truly yours

M. L. Gordon

Rev. M. L. Gordon
Kyoto, July 28, 1898

J.L.B.
Rec'd 8-29-98
Ans'd

Kyoto, Aug. 4 1898

My dear Dr Barton:

I have only one thing to say today and that is that I hope the Board will be as prompt as possible in its action in regard to the Doshisha. I think our Japanese friends feel that we are losing ground by delay. If the Trustees succeed in getting a new charter that will practically put the Gov^{t} on their side, I fear. I hope our Com. or Dr Learned as Treasurer will make a protest, though there seems to be a doubt in the minds of some whether we have authority to do so. Some one, I think, should have authority to act in emergencies —

Very truly yours

M. L. Gordon

by Mr. Yokoi.

1895 [illegible]

nothing [illegible]

[illegible]

to come one, I think, should have authority to act in emergencies —

[illegible]

M. L. Gordon

Kyoto, Aug. 4. 1895

Kyoto, Aug. 30, 1898.

Dear Brothers Davis and Albrecht:-

I have received the following note from Mr. Yokoi dated Tokyo, Aug. 26.

"I think I wrote you before that I thought the meeting of the trustees will be held in the middle of this month and that we would be very glad to meet with your committee and confer together in regard to the settlement of the Doshisha difficulty. I write this note to say that it takes more time and pains than I thought to make a draft of the revised constitution of the Doshisha, and that it will be difficult to hold the meeting of the trustees before the end of September. We are determined to do full justice to the history as well as to the present need of the Doshisha and I hope when the revised constitution is adopted it will be seen and recognized even by those who are now opposing the action of the Trustees that the new constitution gives full satisfaction to all reasonable demands.

I have been exceedingly busy going about in this hot season through the thoroughfares of this dusty metropolis, and you will, I know, kindly forgive the delay in this communication which ought to have been sent sooner.

I remain very truly yours

Tokiwo Yokoi."

I have sent a reply to this thanking Mr. Y. for his note and saying that, as we may be scattered at the time, I hope he will give us as early a notice of the meeting as possible.

I do not know how the matter strikes you but I find myself growing in the conviction that it would be a good thing to see Minister Buck and suggest to him that some time when he is meeting Count Okuma ~~that~~ he present the matter to him and urge him to see that incorporation under the new codes be refused to the Doshisha until they secure the consent of the American donors through their representatives to the new constitution. It seems to me that this might be done in a way that would be effectual yet so informally as not to offend or seem undiplomatic. How does it strike you?

Very sincerely yours

M. L. Gordon

274

Kyoto, Aug. 30, 1898.

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Dr. Davis + Mr. Albrecht
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Kyoto, Sep. 6 1898

My dear Dr Barton:

I find I have not time to write you the letter I planned to send you, but I send the enclosed as indicating another link in the Chain of Events.

Your letter of instruction to Mr McGow I have just seen. It is a very good letter. I am told that the Japanese have got wind of it and that the matter has appeared in a Japanese paper—

Truly yours

M. L. Gordon

Kyoto, Aug. 30, 1898.

Dear Brethren Davis and Albrecht:-

I have received the following note from Mr. Yokoi dated Tokyo, Aug. 26.

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D Kyoto Sept. 6, '98

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10-21-98

Kyoto, Japan, Sept. 16, 1898. 11-23

My dear Dr. Barton:-

We have been very glad to hear that Mr. M'Ivor has actually sailed, and also to receive a copy of your excellent letter of instructions. Mr. M. is due in Yokohama on the 22d. The meeting of the Trustees does not come off till the 26th, so he will be here in ample time. Dr. Davis will meet him at the steamer, and Dr. L. and I will go up in time for a consultation before we meet the Japanese. As I think I may have written you the Japanese say that if the Doshisha should be incorporated under the new law, and the property registered, it would be next to impossible to secure a change. Mr. M.'s coming now will greatly help us to prevent all this.

Mr. Yuasa has resigned as trustee. He will not say why but it is probable that the first reason is dissatisfaction with the use of the funds. You know he refused to serve on the Finance Com. last winter. It seems rather strange that Mr. Kozaki and Mr. Yuasa, the two hardest men to deal with when you were here, are now both outside of the Doshisha.

Mr. Miyagawa, on the other hand is in closer sympathy with Yokoi than he was even a few weeks ago. He pooh poohs at the idea of our going to law and says we are just trying to scare the Japanese. His course is affecting his reputation with not a few of his fellow-countrymen. They say he acts from policy not from principle. There is a rumor that Mr. Osada of Kobe and Mr. Koki of Osaka are to be made trustees. They would probably be ready to follow Miyagawa anywhere.

As you may have noticed in the Japan Mail the present Minister for Education takes a new position in regard to government recognition of private schools. He holds that if the scho attains the required educational standard and has the requisite amount of endowment the fact of its teaching religion, whether Christianity or Buddhism, should not debar it from recognition.

If he be sustained in this as seems very probable then the Doshisha's change of Fundamental Principles was unnecessary. They may therefore restore (practically) the old constitution. This would make a very difficult problem for our com. But we shall have to go one step at a time.

Cordially yours

M. L. Gordon

P.S. The Missionary Review of the World for September will probab contain a paragraph from me denying Mr. Dearing's statements quoted in it several years ago. If you can I wish you would be kind enough to have some one watch the succeeding numbers and if there is a reply to me have the substance of it reported here. So far as I know no one in Kyoto now takes the Review.

Kyoto, Sept/16/98

207

J. L. B.
Rec'd 10-25-98
Ans'd 11-23

Kyoto, Sept. 21, 1898.

My dear Mr. Davis:-

I am not sure but that I have made a discovery of some legal importance. Yesterday I succeeded in getting a copy of the old constitution in Japanese from Mrs. Neesima and I find that the English translation of the part referring to the pledge taken by the new trustees is far weaker than the Japanese. It seems to have been purposely put in legal phraseology and a more literal translation is as follows:-

"Newly elected trustees must *in the Trustees' Meeting take the following oath*: In accordance with the recommendation of the Trustees' Meeting I consent to serve as a member of this company. I *swear* to labor for the interests of this company in accordance with the Company's Fundamental Principles."

The word here translated "oath" is "sensei". Brinkley's new dictionary gives it as follows:-

"Sensei, (Law) an oath or affidavit. Sensei suru. v. i. To make an oath."

The question arises have they so sworn? If not they are not trustees, if they have have they not perjured themselves? I doubt very much if the later trustees have taken such an oath.

I send this on to you thinking it may be worth speaking to Mr. M'Ivor about.

Very truly yours

M. L. Gordon

I have italicized the thoughts left out of the present translation. The word for swear is *Chikau* and the second character of sensei is the same.

(over).

Dear Dr Barton:

Thinking you ~~might~~ may be interested in this "Oath" I send this copy of my note to Dr Davis—

Truly yours

M L Gordon

Kyoto, Sept 21, '98

J. L. B. 208
Rec'd 11-16-98
Ans'd 23

Yokohama, Oct 22, 1898.

Dear Dr Barton:

Drs Davis Learned & Gen. McIvor are writing you of the Doshisha case. As one can't write of it profitably without writing a connected story I shall not attempt it at all. I will only say that it seems a great thing to have gotten Gen. McI's most able statement through Minister Buck's hands to the Prime Minister of Japan. His ~~decis~~ reply will be important if not decisive as to our course. It is a very unexpected thing that we should be a month here, and I would gladly have been excused, but the Board seems to have no more important business than this just now.

I have written a reply to Mr Cary's "Edmond" the "outsider" letter which will probably reach you in the *Japan Mail* of Oct. 29.

Very truly yours
M. L. Gordon

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Dear Dr Baten:

J. L. B.
Rec'd 11-28-98
Ans'd 12-7

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Kyoto, Japan, Nov. 2, 1898.

My dear Dr. Barton:-

We gave you and the Prud. Com. so much trouble and annoyance two years ago when we raised the question of a return to America that ZI am very loath to speak of it again, but we seem by the force of circumstances compelled to do so.

As you will remember it was not until after we had sent in our resignations that we succeeded in making arrangements for our daughter Mary. That arrangement was for two years and when these two years expire next summer the friends who have discharged their obligations to Mary with so much kindness and faithfulness will desire and expect to be relieved. This together with the fact that Mary's health has been uncertain ever since she went home seems to make the necessity of our going perfectly clear. And the fact that this is the seventh year since I saw my son and that this year is a very critical one in his life when more than at any future time his father may hope to influence him seems to make the necessity still more apparent and imperative. Can you and the Committee see your way clear to permit our return?

Coming now to details I will say that I write this asking your general approval and when that is received which will probably be early in JanuaryI will through the C.A.I. ask formally for leave to return in the spring.

My thought is that we go back without severing our relations with the Board and after a few months for rest and readaptation to our native land we take up some work which will support us and enable us to give a home to Mary during her vacations, or to care for her should she not be able to go on with her studies from lack of health. I am aware that pastorates do no grow on every tree in New England, especially trees with limbs within the reach of a man of my age and history. But we shall not necessarily remain in New England. And on the one hand we are ready for hard work and moderate emoluments; and on the other if as we believe the Lord calls us to go He will care for us after we get there. As to the length of stay there it is conceivable that a year might enable us to do what is necessary: but it is quite possible if not probable that it may take two or three years before we can feel that our duty to our children is discharged. If unhappily there should prove to be a necessity for a permanent separation from the Board that question in all its details could be decided on its own merits at the time.

Hoping you will give this your kind attention and that you will regard the details of this letter as personal and confidential I am very truly yours

M. L. Gordon

Kyoto Nov. 98

J. L. B.
Rec'd 12-20-98

Kyoto, Japan, Nov. 29, 1898.

Dear Dr. Barton:-

As I have already written you I have not thought it worthwhile to write you in detail of the progress of the case against the Doshisha. One connected account from Dr. Davis in addition to what Mr. M'Ivor himself writes seems to me to be ample.

I will only say that while I share in the disappointment of being unable to settle the matter outside of the courts I do not regard a suit as an unmixed evil b y any means. I have a daily increasing conviction that a trial in the courts may be necessary for Righteousness to vindicate herself.

One embarrassing thing has occurred, viz; Mr. M'I. has come without a sufficient supply of funds or with definite instructions to the Mission Treas. to supply the funds necessary. We have inaugurated mission action to provide for this deficiency, but I hope the Board will not only respond to this but will send out an increased amount so that there may be no furhter embarrassment from any source whatever.

As to the matter of our return to the U.S. it seemed better after sending you my letter to bring the question before the C.A.I. without waiting for your reply. In that way suspense on our part and perhaps later the expense of a telegram may be avoided.

We are having Mr. and Mrs. Bartlett and their children with us for a week or two. I feel strongly that they ought not to be left alone in Tottori.

Sincerely yours

M. L. Gordon

Kyoto,Japan,Nov.29,1898.

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Sincerely yours

M. L. Gordon

Kyoto, Nov 29 '98

J. L. B.
Rec'd 2-7-99
Ans'd

211

Kyoto,Jan.9,1899.

Dear Friends:-

I wonder if I can tell you in a brief letter of the new turn in Doshisha matters.The first we heard of it was through a note wh. Yokoi sent to Mr.Miller of the Legation telling all the Trustees would probably resign.A day or two afterward Tokutomi took the Japanese world by surprise by announcing the resignation in his paper.He gave an account of his own connection with the school and with Neesima,said his own religious beliefs had not changed for 18 years,that he was opposed to the change from Kozaki to Yokoi,but Yokoi once in he felt bound to stand by him;that last February two courses were laid before the Trustees, one to make up with the Am.Bd.,the other to do what they did.They chose the latter for what he regards a s good reasons.They failed to carry the Japanese friends of the school all with them but they stood by Y. till he was ready to resign which was decided upon by the Tokyo Trustees on Dec.23d. Y. came at once to consult the Faculty and the Trustees in this region.Some teachers and Trustees went to Tokyo.There was some hitch in the deliberations,I think some from this vicinity didn't want to throw up the sponge so readily,but finally all acquiesced.

Yokoi,Harada,and Nakamura remain as a com. to wind up the business.Y.has asked the Jap.Contributors,and the alumni,and us as representing the American contributors to nominate new trustees and the above com. of three will formally elect them in accordance with the constitution.We have been asked to nominate about ten men and they will probably be Tomeoka,Kono,and Saibara of Tokyo,Hori of Yokohama,Miyake,Yamanaka,and Maegami of Osaka,and Osada and Hitomi of Kobe.Kataoka,the president of the Diet will we hope be one,and possibly Tateishi. There will doubtless be some changes in this list but I give it about as it is talked of now.

Of course there are many rumors and reports.Matsumura Kaiseki is out in the Rikugo Zasshi declaring us guilty of the horrible intention of trying to make this a "Missionschool". Who will be president of the Trustees?Who president of the School? Will the Am.Bd cooperate again?Will the Govt withdraw its recognition? Will all the teachers resign?How about Mr.Cady?Will the students leave at the end of this term or before?Perhaps I ought to say that Yokoi's plan is to run the school on the old lines till the end of the scholl year March 31.

This action of the Trustees has taken us all so much by surprise that I think we have not been as thankful for it as we ought to be.It certainly opens the way for a much more thorough reorganization of the school than some of the plans,I might say than all of the plans which we have hitherto been considering. Of course this new state of affairs means any amount of hard work and more criticism than you can shake a stick at.But the progress already made ought to give us courage to go forward.

It seems to be a well assured fact that the Doshisha has been selling aparatus and books from the Science School in a way that will cost them a good part of the sympathy that they might have expected.This seems to have been done by the administration and not with the consent of the Trustees.This had better not be made public in the Press now.

Here is a bit of gossip on another subject that came to me the other day and which I give for what it is worth.It is said that Kis[illegible]to who is now editor of the Unitarian "Rikugo Zasshi" and one [illegible] few Unitarian workers recently told Mr.MaCauley that he m[illegible]as well go home and allow his salary to be used for the [illegible] This made a mild tempest for a little ti[illegible] expla[illegible] tions followed,~~xxxxx~~ [illegible] has gone home leaving 3000 yen,one third of which [illegible] go Zasshi which is practically given to its subscri[illegible];one-thi[illegible] to keep up the Unitarian school,and the remaining third to supp[illegible] Kishimoto,Murai,and an ex-priest,Saji,in preaching Unitarianism. My informant who is a Doshisha professor says that Ebina recently preached in the Unitarian church but did not enjoy it.Ebina said it was a good place for discussion,but somehow he felt there was no God there.Ebina's religious sentiments are said to have greatly strengthened lately,and he thinks every house ought to have a roo[illegible] for worship. Truly yours M.L.Gordon

Kyoto, Jan. 9, '99

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Of course this new state of affairs means any amount of hard work and more criticism than you can shake a stick at.But the progress already made ought to give us courage to go forward.

It seems to be a well assured fact that the Doshisha has been selling apparatus and books from the Science School in a way that will cost them a good part of the sympathy that they might have expected.This seems to have been done by the adminis ration and not with the consent of the Trustees.This had better not be made public in the Press now.

Here is a bit of gossip on another subject that came to me the other day and which I give for what it is worth.It is said that Kish[illegible]to who is now editor of the Unitarian "Rikugo Zasshi" and one [illegible]e few Unitarian workers recently told Mr.MaCauley that he m[illegible]as well go home and allow his salary to be used for the [illegible] That made a mild tempest for a little time [illegible] explana

J.L.B.
Rec'd 2-7-99
Ans'd 17

Kyoto, Jan. 11, 1899/

Dear Dr. Barton:-

Of course the news of the resignation of the Doshisha Trustees will overshadow everything else. Dr. Davis and Dr. Learned will have told you everything about it. I will do nothing more than enclose a copy of a gossipy letter to some of my friends.

As to the future I do not pretend to have much light. I am unable to foresee what we shall want you to do for us two months hence. So it seems to me best to ask you to outline clearly the course you expect to pursue in regard to the Doshisha and then give us as large liberty as you can. There is no question but that we are asking the new trustees to assume a very heavy burden. It is indeed somewhat surprising that men are ready to assume such grave responsibilities. What I feel is that if they do this at our request we ought to be ready to do all that we can as a Mission and as the representatives of the American donors to support them in this arduous task. God has done a great and unexpected thing for us in causing these men to step down and out. May he give us all wisdom and strength for the task before us!

Your letter informing me that I have been adopted by the Central Church, Bangor as its missionary was recently received. It will give me great pleasure to enter into such a relation and I shall at once write Mr. Penman to that effect. The only thing I regret is my possible return to America.

Very truly yours

M. L. Gordon

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Very truly yours

Kyoto, Jan. 11, 1899

213

2-16-99
17

Kyoto, Jan 19, 1899.

Dear Dr Barton:

I have written to both Mr. Penman and Mr. Barker in regard to my adoption as a missionary of the Central Church, Bangor, thanking them cordially & sincerely for it. I was somewhat embarrassed by the fact that I was not sure whether Mrs. Gordon was included or not. If she be included how about her relation to the W.B.M. & especially to the Hartford Branch?

Sincerely yours

M. L. Gordon

Kyoto, Jan 19, 1899.

Dear Dr. Barton:

I have written to both Mr. Bowman and Mr. Barker in regard to my adoption as missionary of the Central Church, Brook. for it. There will probably necessarily be some [illegible] em- [illegible] by the fact that [illegible] [illegible] know whether Mrs. Gordon is now in [illegible] or not. If the [illegible] should have about [illegible] adoption by the W.B.M.I. [illegible] the Springfield Branch.

Sincerely yours,

M. L. Gordon

Kyoto, Jan. 19, '99

~~Wf~~

J. L. B.
Rec'd 3-6-99
Ans'd

214

Kyoto Jan. 19 '99

Kyoto, Feby 10, 1899.

Dear Dr Barton:

Your favor of Jan. 10 informing me that the P.C. approve of the application for a furlough has just come to hand. Thank you for your kindness in the matter and the Com. for granting it. I can truly say that we have no desire to go; that going is a distinct trial and a felt loss; but that turn the matter over as often as we may the call to go seems inexorable. I trust that the results may some day make all concerned recognize the Divine Hand in it.

By the same steamer came a letter from Rev. O.H. Gulick asking us to spend four weeks in Hawaii visiting ~~the~~ at the expense of the ~~H~~ Hawaiian Board the Japanese evangelists scattered through the islands. As an agent of that Board I have sent most of these men over there, and Mr Gulick writes, "You are the godfather of our mission to the Japanese. x x The good you two can do to our workers and our people will be great. It will be the most useful mont of your life." Even without setting our hopes so high it does seem to be a real opportunity, and our station warmly approves of our going.

We expect therefore to sail April 1st. Thi will enable me to finish the term's work with the theological class thoug it will make our preparation som what hurried. We shall - if this plan be carried out - be in the islands from April 11 to May 6. I have told our station that if an unexpected nee or call for delay should arise we will change our plan at any moment. After a brief visit in Penna - my home - we expect to reach Auburndale somewhere about June 10 -

One of the many reasons to regret our

going home at this time is our new relations to the Central Church, Bangor. I shall write Mr. Penman explaining the matter. I have already written him twice.

I hope to send you good news from our Airinsha work soon. We have fifteen applicants for baptism.

I had a somewhat unusual invitation last week. The Jodo sect of Buddhists have quite an elaborate system of education for their priests. They have eight academies in different places. These fit men to be heads of temples. Above these is a college which is in Tokyo. Still above this is a school for post-graduate study. This was in Tokyo till last year when it was brought to Kyoto. In the third year of their course one study is Comparative Religion, and to meet this they have asked me to lecture on Christianity. This I have promised to do twice a week. I have had about forty attentive hearers, the whole school, so far.

Sincerely yours M. L. Gordon

Rev. M. L. Gordon, D.D.
Kyoto, Feb. 10, '99

4-11-99
Recd APR 30 1899

Rev. M. L. Gordon, D.D.

Kyoto, Mch 20, 1899 —

My dear Dr Barton:

It is a great relief to learn ~~through~~ your kind letter that the Bangor friends are not disconcerted by the fact of our proposed return. I do sincerely hope that our meeting them now may prove a help to the cause we all have at heart. I shall be delighted to visit them, and to take part in any "Campaign" they may arrange for.

I go, however, with the very strong feeling that Mary's health ought to be our chief care this summer. This first of all for her own sake, and then for the work's sake. If during this vacation she can be so built up in strength as to make it certain that she can go on with her studies then we may look forward to an early return to Japan. If we fail in that then other plans will be called for. So while I shall be delighted to help the Board's work and that of the Maine friends in particular, will it not be best to keep this prime object well in sight? My thought is to get some quiet place where, by bicycling or otherwise, she can be out of doors a good deal of the time during the summer. If we can hit just the right kind of a place I have great hopes that our way will become clear. I wrote all this in a letter several weeks ago but not wishing to burden you with the details of family plans I rewrote the letter leaving that out.

On the day after tomorrow we hope to organize our "Church of Neighborly Love" It will be a great day for us—

Very truly yours

M. L. Gordon

'00 [illegible]

MAY 29 1899

San Francisco, May 21, 99

My dear Dr Barton:

We reached here last night too late to get our trunks through the Customs. Mr & Miss Abbott from Bombay, Dr ~~Abbott~~ Atwood & family & Mrs. Sheffield of China, Mr Bruce of India and ourselves, not to mention a large number belonging to other missions, all came by the Gaelic. Dr & Mrs. Hyde of Honolulu were also of our company. Dr H. is quite feeble but stood the voyage well.

Passenger traffic has greatly increased and we had a tremendous time getting off from Honolulu. Not only was the Gaelic full, there was no hope of getting on any one of the two or three ~~next~~ succeeding steamers. One Bostonian paid $300 for officers' rooms for his family. We should not have gotten aboard had not a good Baptist lady from Assam taken her boy out of his berth, slept him on the floor & given the berth to Mrs. G. and I came in the dining saloon — It was not the easiest way of travelling but it would have seriously interfered with our plans to have been kept

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MAY 29 1899 216

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We expect to leave here in a day or tw spend next Sunday in Chicago, and about a week, say till June 6th in my native place, Waynesburg, Greene Co. Penna. I thi we shall go to Auburndale first to ma arrangements and if you will kindl prepare the way for us by speaking to Miss Adams I shall be much oblig We may reach there June 10th but it will more probably be the 12th. The family in which Donald is tutor will spend the summer north of Boston rather than south. We were distressed to hear while in Honol of Mrs. Barton's increased illness. I do hope she is better. Truly yours

M. L. Gordon

P.S. You will hear from others of a talked-of movement in Honolulu to pay off the debt of the Am. Board from there. It would be a very fitting thing and would make Pastor Kincaid very happy. My address till June 6 will be Waynesburg Greene Co Pa.

over longer. I thank you very much for your letter rec'd in Honolulu especially for [illegible] in [illegible] a movement [illegible] we can do for awhile [illegible] while not ill at all [illegible] not only [illegible] Mrs. G. [illegible] summer [illegible] for two years and the month in Hawaii and the voyage [illegible]

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M. L. Gordon

Rev. M. L. Gordon, D.D., San Francisco, May 21, '99

JUN 2 1899
JUN 6 1899

217

Waynesburg, Greene Co, Pa.
May 31, 1899 -

Dear Dr Barton:

We reached here, my birth-place, yesterday just in time for Decoration Day services. I have met many old comrades of the Civil War, and many other friends all of whom have been cordially ~~itself~~. We expect to remain here till June 9th and I am sure it will be a restful time. We shall send our trunks (and checks) to Auburndale when we leave here and go to Andover for a few days about June 14th, and then to Auburndale while we make plans for the summer. We shall call on you at the first opportunity - Will you kindly ask Mr Wiggin to send me a draft for $50.? I may not need it, but I shall feel safe to have it - I ~~shall~~ will make out my accts as soon as I reach Boston -

Very truly yours M. L. Gordon

ope Mrs. Barton's mouth is better.

Rev. M. L. Gordon D.D.

Waynesburg, Greene Co Pa.
May 31 1899 —

Dear Mr. [illegible]

We reached here my trust [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] the summer. We would call on you at the [illegible] after [illegible] — Will you kindly ask the treasurer to send me a draft for $50? I may not need it, but I should feel safe to have it — [illegible]

[illegible]

Rev. M. W. Lowdon, D.D.,
Waynesburg, May 31, '99

JUN 13 1899
JUN 14 1899

Brooklyn N.Y. June 12, '99.

Dear Dr Barton:

We arrived here on Friday and are spending a few days with friends and attending to some business matters. We plan to go through to Andover on Wednesday and will see you very soon after our arrival there.

And now a word as to accounts: We left Japan April 1st and shall reach Andover June 14th. Of these 2½ months one month was spent in work among the Japanese on Hawaii and while my travelling expenses were paid by the Hawaiian Board and while I was at no expense on such trips I paid my own boarding while working in Honolulu and Mrs. G's boarding there for a considerable part of the time. For the past 18 days I have been boarding nearly all the time with friends. On the other hand there have been railway and other expenses off the direct ~~lines~~ route of travel -

I spoke to Dr J. T. Gulick who with his family is visiting three months in Hawaii & he said he thought you had some special arrangements for such cases. I ask only your usual arrangement in such cases -

We shall be with Prof. Churchill for a few days in Andover and will then decide as to going to Auburndale.

Very truly yours

M. L. Gordon

Rev. M. L. Gordon, M.D., Brooklyn, June 12, 1899.

Mrs. Agnes D. Gordon
219—223

Mr Endov 219

Andover Mar. 9 - 1892

Dear Dr. Clark -

I have been waiting to hear from Lowell before answering your letter of Monday. I was not a little troubled over the report Dr. Dana made to you for as there was no other man in the room I feel sure he was the man. On receiving your letter I wrote immediately to Miss Ward of Lowell - asking her what her opin-n of the talk was.

need be sent -

In my remark to yo
the other day - I simply
meant the decision of
returning was one on whi
we neither of us felt we
had any light at present.

I received a very
pleasant letter from you
daughter this evening -
and have just written
her that I shall be very
glad to meet the So. Weymou
ladies.

Do you think it perfectly safe to let me go
after the Lowell experience!

With many loving thoughts
of you -

Sincerely
Agnes D. Gordon

Of course I didn't mention
either your name or Dr. Danae
I enclose her reply.
I am truly sorry Dr. D.
so thoroughly misunderstood
me. Will you tell me
if it is not too much
trouble for a busy man
like you to write — whether
it was something I
said to him in private
that annoyed him.
He must have thought
me a peculiar product —
to be going round the —
country telling of the —
wonderful progress of Unity
we saw in Japan — and
at the same time saying
no more missionaries

Mrs. Agnes D. Gordon.

Andover, Mch. 9. 1892.

Mrs. W L Endow

Andover Nov. 18-1892

Dear Dr. Clark-

I'm so sorry
hat you so misunderstood
ne the other day. I came
n to tell you as I
ave done several times
efore but just missed you
ow thoroughly satisfied
I was that she had
one the right thing
n separating as she
as this year. I haven't
he faintest idea of chang-
ng my plans - in fact
I could not if I wanted
o. My duty is very
lear to stay and make
home for the children

we are following the
path of duty as it seem
to us — and can afford
close a letter for this sake

With much love to
yourself and Mrs. Clark
and with many thanks
for your ready sympa

Very sincerely yours
Agnes D. Gordon.

P.S. I am the one to apolog
for detaining your guest
a moment when I knew
you were going away

this year. I have wanted to tell you this ever since my husband went away - but at first I couldn't trust myself about the Rooms, and then later I have failed to see you when I called. I am very sorry to have caused you a moments annoyance - We both love you too much to be a burden to you - and I feel sure as this year goes some way will open before us and we shall be able to walk in it.

I do want to see that husband more than words can tell - but

Mrs M. L. Gordon 221

Andover, June 25, 1893

Rec'd June 26

Andover June 25-93.

My dear Dr. Clark—

Your very cordial letter reached me last evening and I hasten to reply.

I expect to sail from San Francisco on the China—which sails Sept: 12. Mr. & Mrs. Ewing of Danvers are expecting to sail at the same time and I shall be very as yourself and Mrs. C

Very sincerely yours

Agnes Donald Gord

Glad of their company. It will give Fanny nd me great pleasure o spend the night. t your house. I cannot tell just when t will be whether his week or next ut will let you know the day before. I shall always esteem it one of the rivileges of my life o have known and loved a man and a woman of such noble Christian character

Agnes D. Gordon

allowances
for children

Andover July 30-93.
Rec'd July 31.

My dear Dr. Clark—

Your note telling of the granting f my allowance n September—reached me several days ago—and would ave been answered immediately—but n sickness in the

Sometime when I
am in.

I wonder if you
have heard how
my pleasantly w
are situated this
summer. We hav
Prof. Hinicks house.
It is in a good
location and w
are together and tha
means a great dea

I hope this wa
weather is not p
too hard for you.

family. I fancy we
have you to thank
n the cordial granting
f the request
I note what you
ay of the childrens
ges. Fanny is
nineteen the 26th
f August and Donald
as sixteen last
March.
I hope I may
fortunate enough
find you in Boston

and Mrs. Clark.
I also hope the
Noyes trouble is
not too heavy a str
you who are burde
ed sufficiently alread

Very cordially yours
Agnes D. Gordon

Mrs. Agnes D. Gordon, 223

JUL 31 1899

JUL 31 1899

Medford July 30-99

Dear Dr. Barton—

I have been
very much impressed
ery time I have
een you at the
ooms with your
pparent forgetfulness
f self and your cord-
l sympathy to us
issionaries who
ome home with
oots in the air—
ubled and disturbed
settling hard

[illegible]

I also hope the
Noyes trouble is
not going to be a [illegible]
upon you [illegible]
[illegible] finally alre[illegible]
[illegible]
[illegible] Traveler [illegible]
Noyes [illegible]

questions about future duty and plans,

Now I know the many burdens you to arry as a private individual and I want to thank you r your unfailing indness and cheerulness to me.

I appreciate it most horoughly.

Mary writes that she eally feels she is mproving.

Very sincerely yours
Agnes D. Gordon

M. Louisa Graves
224 — 229

Kobe Girls' School
Kobe, Japan. Jan. 23/90.

Dear Dr. Clark,

You mention my not having written lately - the truth is - I was rather expecting a word of approval that instead of a "furlough" (the very name of which became hateful to me) I had willingly and most joyfully entered upon work. Upon learning of your illness however I felt more like writing a second time - if by any means, a weary moment might thus be whiled away for you. The Board is ever gracious, most truly - and I am sorry that I feel in the least bit piqued to think my services could be so cheerfully spared, when the great cry is for more workers - Though my services are avowedly humble I am striving to make myself useful. It does not always fall to the lot of the best of our band to find themselves

indispensible - and so I do not expect in
life long service then to find myself a
recognized essential power for good.
Am deeply thankful however for life
in this country - never regretting a
moment the step which brought m
here - only daily consulting with self ov
unfitness to do anything extraordinary &
incapacity for doing the ordinary wi
power. - My great ambition now is
to pass the examination on three yrs. cours
which though optional is within the
possible to me with close applicati
if my good health continues. It
includes as you doubtless know - two
grammars - a composition - six
hundred colloquial sentences - Ha
of Mark in Kana - and five Tokuh
containing as many or more hundre
of ideographs. The latter are my
bugbears. Find them chained and smili
of course - if by any chance re - recogn

ir elaborate belongings. Everyday am rateful that Japan is my field in preference to China then! The six mos. hat Mr. and Mrs. Putnam have spent in the untry have of course been a great source comfort to me and of profit to them as y shall carry their interest in missions ong acquaintances the world round. ters from my boys have always helped sister in her talks. Her needle is nstantly busy thinking of boys hungry for education. Mr. Putnam made it easy me to provide a Christmas tree for school of ninety pupils. The hall s decorated by the boys themselves in nusual festoons. An anchor and cross flowers of faith & hope and a line bright mottoes. Pop-corn was essed into the service for Santa's tree & himself proved the impersonation of ity. Each recipient while making his eatest aisatsu rec. his package of ts - amid laughter - for as his name

was read the old gentleman bibbed with t
white fur rugs rolled off a pun or some
other atrocity on it. Each rec. a pocket
Test. in English - our Mission tract in
& some work like P. Progress or Young
~~Histor~~ Christ of History with introduction
M. Wishard - tied with fancy silk cord in
which was slipped a card bearing vers
from Psalms & name. Tea & coffee & for
cake were provided for over one hundred
including the pastors who assisted & you
women who provided the music. I pr
that the words spoken & literature dis-
tributed may indeed prove leaven. We
are all saddened by the loss of one
whose very name we loved - He was
the seemingly necessary link between t
Board & the Japanese. Is it not a
singular Providence in these stirrin
times. I have his photograph before me
He seems so young to leave the ranks o
earthly usefulness. We know not wha
the next six months has in store
us. A Japanese said to me the other
In July & Aug. at time of elections,

ll be crazy". This week Sat. evening comes
the concert for the benefit of the Kinder-
rten - from eight to nine - English program -
llowed by Japanese most desirable
llent. You will see Benevolence takes
path of Music to the hearts of the
ublic - The Y.M.C.A. Hall in Osaka
ely following - will net over a hundred
we hope for Taisei. Here I will -
aire surely that school would be my
legee. About a dozen of those boys have
ough the past year, so inspired confidence
me for their Christian integrity and zeal!
e to see Mr. Allchin's endeavors for their
ysical culture realized. Any one can
d to be the friend of that school -
have our social obligations in this
port - limited to making calls however.
are represented in their Choral Society
as we are anxious - or ready, at least -
llay their bitter spirit of criticism, in
measure - Otherwise they believe we
nder ourselves too good.
hope, dear Dr. Clark - that you will see

that the very best possible be done for
me in the deliberations, at next
"Mission Meeting" – that they be ma
with reference to my whole & perman
future. – It is an anomalous posit
to be without a station. – Is it
usual for assistant missionaries to b
to the A. B. C. F. M. Board alone?

Hoping I've been guarded from wearying
by this long letter – With the kindest H
I am, One of your Children
M. Louisa Graves

ear Dr. Clark

Just a line [illegible] [illegible] [illegible] — but it keeps the [illegible] of [illegible] s work close upon the [illegible] [illegible] And again the [illegible] [illegible] [illegible] y [illegible] delight. Yes, after the months [illegible] life at the school, are the [illegible] pleasant traditions [illegible] my private [illegible] [illegible] [illegible] [illegible] May [illegible] the [illegible] influence of the [illegible] [illegible] [illegible] to [illegible]! The idea [illegible] [illegible] [illegible] [illegible] ly Even [illegible] [illegible] the letter [illegible] [illegible] invitation for [illegible] [illegible] make the [illegible] [illegible] [illegible] one to the [illegible] [illegible] the [illegible] of the [illegible] [illegible] of [illegible].

Miss M. S. Graves S

Kobe, Jan. 23, 1890

Rec'd Feb. 18

[illegible] be done for [illegible] terms, at next Annual Meeting that may be made [illegible] with reference to my whole & permanent future. It is an anomalous position. Is it to be without a station. [illegible] usual for assistant missionaries to be [illegible] by the A. B. C. F. M. Board alone?

Hoping I've been guarded from wearying by this long letter - With the kindest regards

I am, one of your children

M. Louisa Graves

Hayezan,

Aug 5/90.

Dear Dr. Clark:

Just a line to say with what bright hopes, to me, the horizon of another year's work close upon me - seems filled.

Am again to keep house - which is my special delight. Yes, after the last months' home life at the school, am to take its pleasant traditions into my own private domicile - Domum parvum placens multum. May it be a centre of influence and stepping stone heavenward to many! The plea for Matsuyama and Okayama appealed to me strongly. Even said "Yes" to the latter station; but Kobe's invitation for "permanency" made the old vineyard seem a preferable one to the untried field - though the environment be such an enviable one at Okayama.

by an episcopalian missionary lady. An electric light next door will keep the house from loneliness at night.

We had a "house warming" by prayer meeting held by the few left over from Mission Meeting, as I settled at close of M. M. With a resident matronly teacher shall be ready for house visiting and entertaining. My Sat. afternoons are to be devoted to the School girls and Sat. eves. to the School boys for sewing recreation etc. What a power is vested within your walls in which one can feel at home! &c! Your photograph shall be part of the 'establishment.' Can you not, dear Dr. Clarke, rejoice with me otherwise & pray for my success in this long laid plan of mine.

One of your missionary flock. M. Louisa Graves.

34 Nakayamate dore.

to accompany the Misses Dudley & rrows to Akashi & Himeji, besides the line of work. Enclose letters from y old Taisei pupils, which may terest you as a glimpse is affor- d into the hearts of new zealots. Should feel almost guilty in this l mt. retreat away from the oisome pestilence did I not promise yself, when fitted for it, to accompany them in such country touring - as some rkers of other Boards do to my admira- ion. Allow me to say that often think that you, Dr. Clark, ught to be a "white tenter" with us metime - Barring typhoons 'tis restful & great privilege to have such a retreat a Mission - both from point of view health & unification as a Mission. My "new" little house (of four rooms) in sight of the school - on a good mt.

226

Dear Dr. Clark:

I believe I did not nd the season's greetings. I even was busy planning to make people happy over here. I do not know how well I succeeded - but lately I read something which pleased me - "not only try to make people happy" but succeed." I took a little trip to Okayama as did others from our more eastern stations & of course enjoyed the glimpse of life in the compound where the grass was as green as in spring at home & where the extent of lovely green sward is more charming than that in ~~many~~ many enclosure I know.

The spirit - the atmosphere of the

Destiny may go to my work - but may it come here.

Yrs. very sincerely

M. Louise Graves.

#34 Nakayamate dori.

Kobe.

226

Not only to
may try
to go
work - but
may it
come
here.
Yrs. very
sincerely
M. Louise
Graves.
#24
Nakayamate
dori.
Kobe.

Dear Dr. Clark:

I believe I did not send the Season's Greetings even - was busy planning to make people happy over here. Don't know how well I succeeded. But lately I read something which pleased me - "not only try to make people happy but succeed". Took a little trip to Okayama as did others from our more eastern stations & of course enjoyed the glimpse of life in the Compound where the grass was as green as in spring at home & where the extent of lovely green sward is more charming than that of any mission many enclosure I know. The Spirit - the atmosphere of the

fatherly
you is of a
Miss me entire & moreover to us individually.
You would enjoy visiting us an[d] here - we should
enjoy having you. My own little home is the greatest
conceivable earthly joy next to that of winning souls
which I could have. My start in has been led upon
a generous share in the sent things & felt pre-
-pared to have some sort of a home at any sacrifice.
Can do so much within my own four walls - in the
way of social gatherings & classes for Bible Explanation.
The opportunities embraced have fully justified already the venture -
and as for loneliness - the Master has robbed every
fear of its sting. Am perhaps more naturally timid than
most people at night - but not one moment of unrest have

Miss Evans

mes is truly one of consecration
nd the devotion of Mr. Ishii is
econded bravely by them all.
o think of one hundred & two
hildren dependent upon prayer
faith for daily bread
ither great restfulness through
ntire reliance or much anxiety
for such a leader. He seems
as calm as possible. The temple
which they occupy is a shelter
merely from an American point
of view of home for the children.
American children could send
cards & illustrated papers. It
seems to me which would
form a little attract the recreation.
Have I written you how my
hours are occupied. It would
seem to me uninteresting only
as I remember the pressing letter

yet experienced here - wh. constan
assists me - I cannot forget
God's mercifulness towards me
for it. The sense of possessin
perhaps helps but he has also an
direct earnest prayer. On Sat.
morns visit the hospital where
Dr. Taylor goes - My Bible wome
of course along too. She is the
efficient one - but find in a humbl
way I count too, even, for directing
all our intercourse with the chang
We get invitations to visit in th
homes wh. we try to follow up
faithfully - devoting one aft. every
week to that alone. Another aft
we see visitors in my home -
& on Sunday have all the
little assemblies we can here
also. The neighbouring club dra
come for & S. S. teaching - wh. m
My Christian servant girl does a
her missionary service. Please pra

Nakayamate
Cole,
Kobe

Miss Evans

Sapporo
July 27/91

Dear Dr. Clark:

I suppose you have had many a letter in praise of this portion of the country – the Hokkaido, so it will be only left for me to add my quota without growing effusive.

You can so readily imagine what the first sight of the elms and chestnuts which have shaded our roof-trees from youth up and of the home fruits – what an impression such delights make. The cherries per force got converted into jams & jelly along with currants & gooseberries. Fresh butter from the farm revives one's memory of New England also in a very forcible and agreeable way after four years' oblivion.

These material blessings are heightened by the fact of the cold well-water needing no boiling & filtering. The sensation of mounting

[illegible]

of the Fisheries Dept. being the Temperance Soc. Pres. seemed
to be the leader. Having brought from Tokyo costumes [illegible]
the tableaux. Ice cream was served under the [illegible]e
trees - and after gentle games & reading was over ups[illegible]ct
Sunset the literary program was opened. Finito ren[illegible]ster-
-ers did very creditably. They even insisted upon m[illegible] &
the organ on the platform for a solo from a cer[illegible]
Kobe personage; but the ending was to me the b[illegible]t
part - not only a rallying three cheers for the Kinshukwai
fire-works, but congregational singing of Temp. songs.
the words of which had been composed by diff. members
of Sapporo church (set to our own & their familiar church
tunes) and here sung for the first time from neatly printed
pamphlets. There may be something similar in Tokyo, but have
never heard of it. I refer to the first Temp. book of songs &.

ehicle, with even an impatient horse
hed had its charm - though a sea-
nted - two wheeled California gig.
t is a delight to meet with these
rgetic young men - the "first grad-
tes," who do not hesitate to grant
meed of praise to Prof. Clark.
o stamped his personality upon
Have enjoyed meeting them
ially better than any other Japanese
all my four yrs. experience. I
ppreciate more than ever how
uch the best interests of the
ountry can be advanced by such
ho have ways & wills of their
wn - distinctively nationalistic.
would still except - however - the
brilliant Mr. Uchimura of less
savory fame). I feel in Sapporo,
or the first time in the country,
that the Christians represent the
the community.
heart-life not of
the elite - socially - The other eve.

The influenza pulled me down c
siderably last winter, so I thought
take time by the fore-lock & re-crea
in this far away delightful place
obliged to come if not very careful
If I get perfect rest here - sha
be able to go my rounds of sch
work & visiting, without the dragg
around of the past six mos. I ex
My home life will be quite the sa
this coming year D. V. with the exc
of an addition to my fireside of
beautiful little five yr. old child
needs some protecting home influe
being fatherless. She is one of four
of whom are now cared for by m
-aries. I expect to adjust my hel
in such a way as not to interfe
with my missionary work, but to
an added ray of sunshine to the ho
life. I am not adopting her of co
but fostering her, while she shall
me. May it be the cup of cold wa
with the Lord's blessing. Hoping to he
from Boston often with my regar

Kobe,
Japan—
Dec. 16th 1891.

Dear Dr. Clark:

It is my duty to write, that all things considered—it seems wise that I should return to the States. My health has been gradually failing me since undermined by the influenza last winter and the calls are strenuous from the home side.

They have not been alluring however— If you know me at all—you know that I've not been luke-warm in the hopes of mature influence & usefulness when the foreign field.

Yet as God's vineyard

the influence [illegible] pulled me down con-
siderably last winter, so I thought to
take time by the fore lock & re-create
in this far away delightful place [illegible]
obliged to come [illegible] very [illegible]
If I get perfect rest here I shall
be able to [illegible] my round of [illegible]
work & visiting, without the [illegible]
around of the past [illegible]

[illegible]

life [illegible]
but Florence [illegible] her while [illegible]
me May it be the [illegible]
Into the Lord's blessing [illegible]

Yours affec.
Robt.

Dec. 16th 1891

P. S.

I must not await another letter to note —
How many things are to be thankful for!!

d the world - turned shape into
the Father's "plans, as water shapes
nto a vessel" - though it cost a
wrench!

You will hear at length
from my staunch friends in the
field - as my decision seems
to appear wise in their eyes I am
relieved, in a measure, from
the responsibility of letting go
the plough -

Will you direct
℅ Mrs. Edwin F. Putnam
The Langham,
5th Av. 52nd St.
New York City.

Shall sail D.V. by the China
Jan. 21st. Hoping to see you
soon - with kind regards to
the Ladies at the Rooms
I am Yours very Sincerely,
M. Louise Graves.

Miss M. Louise Graves

Kobe, Dec. 16, 1891 $300-

Rec'd Jan. 26, 1892

Private.

Mon McLorne Lane

Feb. 24th /92.

Rev. N. G. Clark

Congregational House.

Boston.

Dear Dr. Clark,

Home, after 6 month's issitudes of travel!! After sending y short note of the decision ken to return (sent you from y own fireside in Japan) - have un the gauntlet of auctioneers - mall-pox epidemic at Yokohama nd the sulphur fumes and errifying rumblings preceding the himoso up to the last moment of ailing - then the incessant olling of the good old ship China - Elbows were black & blue, but never

have been so good a sailor, becau
of the excellent ventilation - The
officers were as irreverent as one
learns to expect - towards God's messengers "sky-pilots"
and full of the satisfied spirit w
the ships under their command a
any worldly spirit could possibly
be. Five yrs. in mission ground
teaches one to tread softly among
his fellow-beings however and I
tried once more to adorn myself
for my Master's sake with the
ornament of a meek & humble
spirit. Had congenial missionary
companions in crossing however - piles
of "ocean letters" from my Children ove
yonder - (How beautiful to have Childre
in the Faith) and after finding th
Custom House Officials were not hal
as black as they are painted foun
myself once more under the protectio
of our Stars & Stripes - a more loyal
citizen than ever before - but - overwhel

ith the forces - seeming elements of
nger surrounding the ordinary
merican citizen - Cable-cars - electric
ghts & buildings thirteen and more
ories high did their respective parts
awaking the denizen of Japan's
mit Laurels. Was assured by
my friends that as my health is
onfirmed, composure will come -
onfidence will once more be re-
tablished in this growing brilliant
ineteenth century. After short visits
arming friends at Monterey & Colorado
prings stopped a few hours with
Miss Poole at her artistic home
Evanston but was obliged to
orego meeting Miss Willard and
visit at the Cozads in Cleveland.
y thought was to get rested en route
mewhat, rather than rush across
ntinent that I might better take
myself the joys & responsibilities

upon the return to my own home - f
which had preceded the many t
re-iterated "thrice" welcome home -
telegram awaited me in Chicago, in
-forming me of the dangerous illne
of my brother in Springfield as h
-tered on, to be happily this appointe
in his State - He may yet be
spared to an affectionate fami
circle & to the Master's service. We
are feeling much encouraged today
How tragic life becomes as one grow
older - My capacities of joy & sorro
deepen and life takes such a serio
tone as each new scene is forced
upon one's vision - This last year
taught me as never before - "one st
enough for me". Have never seen so
many of my plans come to naug
but through it all I know He is
leading & I'm glad to have Him as
my Guide! Must not fail to ment

meeting with Mr. & Mrs. Jenckes in
cottage facing the noble Pikes
range of snow clad Mts. A
boy "Colorado nugget" adds another
to their home life. I was quite captured
the freshness & uncommon spiritual
uty of face & spirit of Mrs. Jenckes.
ked myself - Why - such consecrated
ple are not in demand on mission
ds. We are constantly impressed
there with the thought that it is
so much what we do as what
are - the being is more expressive
e Master than the doing. Oh! how
ful that He should be untrammeled
speak) by human judgment in
sing who shall reflect His lovely
it before the waiting ones. The ones
can "create an atmosphere" for good-
& purity are surely gifted with the
wer of great influence. I am writing
personally with no reflections
n any one's judgment - but simply

upon the return to my own home -
which had proceeded the many
re-iterated - "Since - welcome home" -
telegram awaited me in Chicago,
-forming me of the dangerous illne
of my brother in Springfield so ha
-tened on, to be happily disappoint
in his State - He may yet be
spared to an affectionate famil
circle & to the Master's service. We
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it before the waiting ones. The ones
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& purity - are surely gifted with the
ve of great influence. I am writing
m personally with no reflections
any ones judgment - but simply

thus taken from me. Your letter awai
my arrival in Springfield - Thank y
for it and the assurances of you
confidence in the acceptability of
my work while under commission
from the Board. Ought I to send in
a more formal ~~hereafter~~ ~~recog~~ resignation
than this Dr. Clark? If it were
to be more formal hereafter - now is the ti
to express the joy it has been - to
have been on this five yrs. missio
of love & zeal for the Great Cause -
Certainly they have been the richest years of my life
fraught as they have been with the
enacting of some, if not the noblest
aims & purposes of my previous
devotions to others. My motives have
all been pure & burning - my servic
loyal to the Board & single-eyed for
the Master - I've no regrets - I've had
burning joys. If I've done no good to
others I've learned a thirst after righteou
for self and thirst for souls of othe
Have learned to be on the momentary

as I would descant were you here
upon the possibility there is - of
ausing "offense to one of these little
es." There is no need of going over
e ground in details - but you
ill read between the lines, that
could not thus feel sensitively for
other perhaps had I not. Sometimes
lt myself set aside when the
nte I could have rendered, would
ve been acceptable to the Lord & yet
feel not a bit of bitterness &
re is not an individual on
Japan field to whom I do not
el kindly and several I can count
m as the truest of truly affectionate
friends. It has been a great source
comfort to me to have felt the
other-hood tie - which was strong
n me from the very first. It sup-
rted me on foreign soil to have the
ught of being out in the "world" alone

look-out for influences to be given &
followed up 'In His Name' - With
the assurance in my heart - God-given
I believe - direct - & pointed to comfort
me in some of sad reflective las
moments over there - the assura
that there must be something m
beautiful yet - farther on - & this se
-ingly strange dealing, would not
have come to me. It has been
ardent desire right along - to becom
a ripe missionary - and I can
honestly say, I've tried to be wis
to that end. The gentle Congreg
-al policy left me to make the
decision to return on my own re
-sponsibility. I made it as I
because I knew what would me
the best judgment of those who
professed to take a kindly inter
in my welfare. Thus I did
what was wise under the
circumstances - but that - & my

~~ent course~~ will in no wise
ent ~~me~~ state of health from possibly feeling in
future, that I may have a
ing not "of men nor by men"
by Jesus Christ, who came
save us all from this present
world, as did Paul so mag-
nificently in his calling to the Gentiles.
had some friends on the field
did not approve in the least
my return home for you - in view
~~my acquisition~~ time devoted to of the language -
view by the fact that I feel myself
hardly more than just in trim
the be~~tter~~ work than I've done. I say
all with neither complacency
pride and would write thus
to no one but yourself. & I
from you in turn an explanation of
has always seemed so curious
that my name had never
set apart to some church. I-

hurt me all the time in a very mild way - for, altho' I ma have been mistaken - yet I think I'm the only one in the whole worl field not "adopted". It may be "trying" to you to tell me why - but I assure you - I've a spirit traine to endure it. I only ask out of curiosity now that it affects me no more; but do not indulge me in my idle desire, if it strikes you unpleasantly that I ask. I encl an itemized account of expenses for Mr. Nass. Will you kindly pass to him for me. My boxes & Piano are yet to start from Japa as the latter was under the hamme at time of departure. Did not wis to sell at too great a sacrifice. I it did not sell well enough, it is be included in the earliest shipmen Of course I understand that bringi

facke is at my own expense as was
taking of it out. To what
tent am I to look to the Board-
it is - what allowance of space
ill be accorded me in the home-
ming freight-?

I thank you for the
vitation to visit in Boston-
certainly I never shall not miss
going to the Rooms whenever next there;
and we shall hope to greet
you - dear Dr. Clark, in Springfield.
Regards from my family circle
please receive & believe me

Yrs. most cordially -

and to the all the Ladies at
the Rooms, fellow in the same kinship
in our Blessed Redeemer, salutations,
'Till He Come -

M. Louise Graves

669 State St. Springfield Mass.